

THE DIVINE WORD PUBLISHER



**SPIRITUAL HARVEST IN THE
"LAND OF EVANGELINE"**

A Permanent Diaconate

MISSION MASS LEAGUE



Enroll yourself and your loved ones in the **MISSION LEAGUE** in honor of the **BLESSED TRINITY**

This Pious Association has been officially approved by Pope John XXIII and his Predecessors

The Spiritual Benefits, for both the living or the deceased, are:

- * A share in 3 Special Masses every day (2 for the living and 1 for the dead).
- * A daily participation in the 2,500 Masses offered by our Divine Word Missionary Priests.
- * A daily remembrance in the prayers and sacrifices of 8,000 Divine Word Priests, Brothers and Seminarians.
- * A constant partnership with all our Missionaries in doing God's Work.

Suggested Alms or Offering for our Missionaries:

1. ONE YEAR Membership for one Person (living or dead) \$ 1.00
2. PERPETUAL Membership for one Person (living or dead) 10.00
3. PERPETUAL Membership for one Family (living or dead) 25.00

----- CUT ON LINE -----

Dear Father Provincial: In your **MISSION MASS LEAGUE** will you please enroll:
(Write L after each name for Living, D for Deceased)

FOR ONE YEAR _____

PERPETUALLY _____

Offering given by: _____

Send certificate to: _____

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DIVINE WORD MESSENGER

BAY SAINT LOUIS, MISSISSIPPI

(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi

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BAY SAINT LOUIS, MISSISSIPPI 39520



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The cover: Father John LaFarge, S.J., an American pioneer in interracial and rural life problems.

A TRIBUTE TO FATHER JOHN LaFARGE, S. J.

Even the time of death seemed right in harmony with the unassuming character of Father John LaFarge, S.J. He stole into eternity during that tragic weekend when the world could hardly absorb additional shock and grief. The world's loss of the "third great John" registered to be sure. True, a spate of suggestions for monuments to commemorate his name has not rushed throughout our land. He is no less deserving of an eternal flame before his grave. Such a flame does burn in symbol for this champion of social justice. The flame burns in the present Catholic commitment to social justice. The flame burns in the strong and growing awareness among Christians and Jews of the moral and Christian responsibilities in the race question. What distinguished Father LaFarge is the fact that 30 years ago he was ready to march on Washington for Jobs and Freedom. Though 83 when the historic demonstration finally got underway, he marched.

Those of his close friends and colleagues who were privileged to share his spirit from day to day at Champion House in New York must appreciate immeasurably the quotation from his autobiography "The Manner Is Ordinary." He lived this declaration: "The priest speaks for hope. He is not just a foreteller of some future glorious events. By his sacramental action as well as by his words and activities, he conveys to the world Him who is our hope. If the priest himself is accessible in the world of time, it is easier for us to communicate with the world of the eternal, who has made His home—pitched His tent, as St. John says—in time."

Everything interested Father LaFarge. His spirit was cosmopolitan. He was graduated from Harvard University in 1901. After his studies in Austria he pursued his graduate studies at the Jesuits' Woodstock College in Maryland. He taught at Canisius College, Buffalo, N.Y., and at Loyola College, Baltimore, Maryland. He began missionary work, serving a year as a chaplain at Welfare Island, N.Y., from 1911 to 1926 he did pastoral and educational work in Maryland. While in that State he helped to found the Cardinal Gibbons Institute for Negroes at Ridge, in 1924, which was closed 9 years later for lack of financial support but which inspired the Catholic Interracial Council, the first of its kind in the United States. Father LaFarge also was a founder of this group and was its chaplain for many years.

In death Father LaFarge was temporarily separated from his only "valuables"—two worn rosary beads. Just months ago he had written, "In the phenomenon of death we are drawn into fellowship with all humanity, with all creation." ■

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SPIRITUAL HARVEST in the

"Land of Evangeline"

By C. BURNS, S.V.D.

During the spring of 1964, the apostolic vision and initiative of the late Reverend Mother Katharine Drexel, foundress of the Sisters of the Blessed Sacrament, will receive its highest spiritual return in St. Martinville, Louisiana. Rev. Frater Byron La Salle of Notre Dame Parish will be ordained a Divine Word Missionary priest! His ordination is anti-climatic to the perpetual vow profession of another Notre Dame product, Brother Raymond, S.V.D., the former Clifton Etienne, on November 1, 1963. Another grade school alumnus, Frater Ulysses Nicholas of the Josephite Missionary Order, is slated for ordination in 1965. Other seminarians of the parish include Frater Thomas James, a novice of the Divine Word Missionaries in Conesus, New York and two high school sophomores, Ronald Bernard and Scody Prade. There are eight professed sisters from the parish. More than thirty-two recent pupils of the school are now attending college.

In 1930, through a donation of the American Board for Colored Missions, the Sisters of the Blessed Sacrament purchased ground for the present school in St. Martinville. This town located in the beautiful Bayou Teche country, is rich in Acadian history and is often referred to as the "Land of Evangeline." A further donation by the Board to the Most Reverend Bishop Jules Jeanmarie provided the funds needed to build the school.

The concern and interest of the parents for a religious education for their children is noted in the fact that they organized a fair to raise funds for the furniture in the first school. Their efforts resulted in obtaining sufficient funds to purchase desks and equipment for 100 children. When the school opened, however, 246 children appeared. In this predominantly Cath-



Rev. Mother Katharine Drexel

olic country there is no doubt about the strong desire of the Negro Catholics of St. Martinville for the religious education of their children.

The Blessed Sacrament Sisters supervised the school from the beginning, incorporating it as part of their rural school program. In 1922, Reverend Mother Katharine Drexel started 22 Catholic schools for Negro Children throughout rural Louisiana, financing the erection of the buildings and staffing them with a few Sisters and graduate lay teachers (from Xavier University in New Orleans) where she could. The apostolic spirit of Reverend Mother Katharine Drexel persists in the five members of her order who help staff the school. As Father George Heffner, S.V.D., the assistant pastor, remarked, "Their optimistic spirit in the face of major problems tends to

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Today, the future Catholic elementary education of many of St. Martinville's youth hangs in the balance. A neighboring public elementary school has little competition when its physical plant is compared to Notre Dame's. The latter, for example, has no corridor through which one could pass from one classroom to another. Thirty youngsters crowd an eighth grade classroom 15½ feet wide and 30 feet in length. The 6 two hundred watt bulbs servicing the room are hardly conducive to promoting good vision. Is it any wonder that 532 out of approximately 800 Catholic elementary youth attend public schools? The parishioners are not standing by idle, indifferent to the inadequate facilities of their school. They have rallied to the building fund drive piloted by their spiritual leaders, Reverend Arthur Winters, S.V.D.,

pastor and Reverend George Heffner, S.V.D., assistant. The estimate price of the new school is \$148,000. The architect has completed the plans, but a loan of \$110,000 is needed to get the project off the blueprint. Plans call for eight new classrooms in addition to a combination auditorium and cafeteria. The new building will have a face brick finish backed with concrete blocks.

What is the parish doing to help itself? A fund raising drive is being spearheaded by Our Lady of Perpetual Help Building Fund Organization. Other independent parish groups contributing to the drive include the parish sodality and the Enchanters Club, a social parish organization. These groups run Gumbo Suppers, Holiday Parties, Talent Shows and the like.

One very laudable group in the parish that highlights the parishioners' desire to give their children a Catholic high school education is the Notre Dame Tuition and Scholarship Club. The club aids parents who send their children of high school age to Holy Rosary Institute in Lafayette, Louisiana, twenty miles distant. Student members contribute by their participa-

"Land of Evangeline"

tion in club activities, e.g., the Friday night teenagers' party. Sunday afternoons there is a "tots" party. Periodically, the organizers sponsor a fund raising social at the parish mission on the large Levert-St. John Plantation, located three miles out of town. Approximately forty-nine of the eight hundred and fifty families of Notre Dame de Perpetuel Secours live on the plantation.

The Nocturnal Adoration Society formed by the men of the parish under the guidance of the priests is the spiritual leaven of Notre Dame Parish. Every First Friday of the month throughout the night, the older brothers, fathers and grandfathers of the parish come in groups and relieve each other to keep watch with Christ. There is always an attendance of at least 100 men each month.

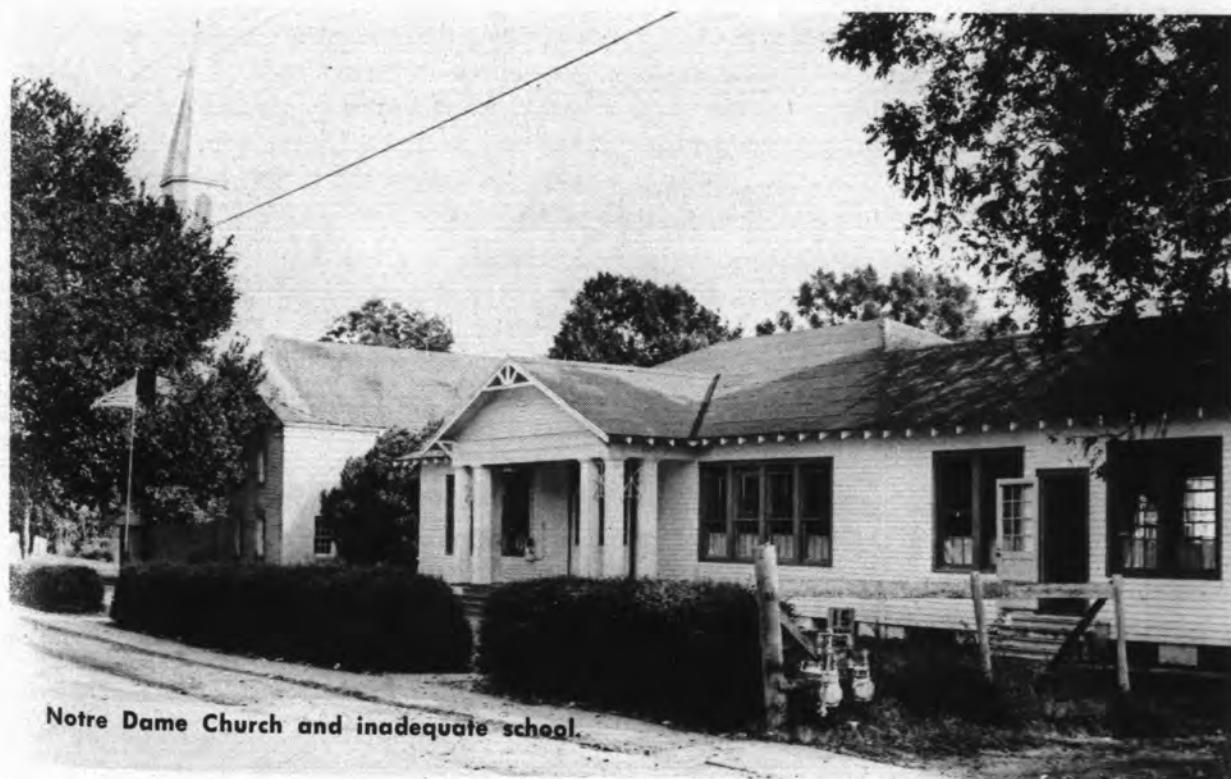
There is nothing unique about the building problem that faces the parish of St. Martinville. Thirty-three years ago the parishioners faced the same problem. Reverend Mother Katharine Drexel and Bishop Jules Jeanmarc were chief material supporters in the past. Today the parishioners pray and



Fr. Winters, S.V.D., pastor, injects humour.

work with the hopes that their efforts will be aided by living members of the Mystical Body who share the apostolic vision of these two. The spiritual fruits of the parish are a strong testament to its worthiness. ■

(Ed's note. The pastor's address is:
Rev. Arthur Winters, S.V.D.
P. O. Box 230, Gary Street
St. Martinville, La.)



Notre Dame Church and inadequate school.

SPIRITUAL HARVEST IN THE '60'S



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THE TUNIC of TRIER

by Anne Tansey

**The Holy Robe
in the Cathedral
thesaurus
in Trier.**



Millions of people have had the unique privilege of seeing what is believed to be the seamless robe of Christ, the Tunic which Mary wove without a seam, and for which the Roman soldiers cast lots on Calvary.

This precious relic is preserved in the Cathedral of Trier on the Moselle River in Germany. It has been put on public display six times, in 1512, 1810, 1844, 1891, 1933 and 1959. It was exhibited for six weeks in 1959 and attracted more than two million people from all parts of the world.

Only a few persons knew of its existence prior to 1512 when the Archbishop of Trier took it out of hiding so that it could be seen by Emperor Maximilian when the latter held a Parliament in the ancient German city.

Up until that time its existence had been a closely guarded secret, revealed only to the heads of certain trusted royal families from generation to generation. To them fell the responsibility of safeguarding the garment during the turbulent periods in European history.

In 1512 the priceless relic was taken from a locked chest from behind the high altar in the Cathedral of Trier in the presence of Church dignitaries from many parts of Europe who had

been invited to attend the auspicious ceremony.

The chest carried the seal of the Trier Archbishop and these words: "This is the seamless Tunic of Our Lord and Saviour, Jesus Christ."

Many skeptics through the centuries have asked why such a precious object should turn up in a remote German town. How did it get from Jerusalem to Trier? The antiquity and history of that town serve as an authentic background for the tradition attached to the Sacred Tunic.

Trier is the oldest city in Germany. According to tradition it stood 1300 years before Rome. Its founder, Trebeta, son of an Assyrian king, is credited by historians with founding Trier around the year 2000 B.C. Archaeologists, however, insist it was in existence long before Trebeta's time.

The ancient city fell to Julius Caesar in 56 B.C. Half a century later Augustus raised it to the rank of a Roman town. Its residents were granted Roman citizenship. Because of its geographical position Trier became the capital of the northern area of the Roman Empire and enjoyed similar prestige to that accorded Rome

and Constantinople.

Many of the Roman kings took up residence in Trier. Among them was Constantine. During his many absences from the city on affairs of state he left the welfare of the realm in the hands of his mother, Queen Helena.

The story of the conversion of Constantine and Helena, and of the famous discoveries of the relics of Christ's Passion by the latter, is too well known for repetition. Many people, however, have questioned the probability of a woman nearing her eighties making such an arduous and hazardous journey as that from Trier to the Holyland.

In view of what is known of the Roman Empire it is a misconception to believe that the trip was as hazardous or arduous as moderns assert. The Romans had a magnificent system of highways. Colonists kept the barbarians at bay. The army patrolled the roads.

It was possible to make the trip from Trier to Constantinople in relatively short time. Roman ingenuity took much of the hardship out of travel and naturally the mother of the king was provided with the finest conveyance.

Among the relics which Helena brought back to Europe was the Tunic now preserved in the Cathedral of Trier. It is believed that the soldier, who won the Robe through casting lots, probably sold it for a good price to one of the followers of Christ.

Evidently the early Christians made every effort to retrieve the relics of Christ and His holy Mother and kept them safely hidden away, passing the custody of them from one Churchman to another through the generations. The custodians of the relics may have been very happy to have such treasures taken to Europe where conditions for their survival were immeasurably better.

According to tradition, Helena, in 324 A.D. presented the Sacred Tunic to her friend, Agrius, Bishop of Trier.

It was to be secretly housed in the newly-built cathedral. Thus she endowed the town she loved with its presence.

Its existence, however, would be a closely guarded secret until conditions would so improve that the Tunic of Trier could be presented to the Christians of the world. As times became worse instead of better it was not considered safe to reveal the secret of the Tunic, nor take it out of hiding until the year 1512.

Members of the European Hierarchy were invited to Trier. In their presence the Archbishop of the city withdrew the sealed chest from behind the high altar in the cathedral with suitable ceremonies. After being shown to King Maximilian, who was holding a Parliament in the city, the Tunic was placed on public display for the edification of the laity. It remained on exhibition for twenty three days during which time more than 100,000 pilgrims traveled to Trier to see it.

The Reformation sent the Tunic into hiding once again. It was taken from the cathedral and passed from fortress to fortress until 1810 when conditions became sufficiently stabilized to return the relic to the Cathedral of Trier. Once again it was installed in the ancient edifice with suitable ceremonies and placed on public display.

This particular relic has always been of considerable interest to the sick in view of the Gospel story of the woman with an issue of blood who was miraculously cured when she kissed the hem of Christ's garment.

As a result many of the pilgrims, who converge on Trier during the public exposition of the Tunic and in between times, are sick and disabled. Special arrangements are always made for the Sick Pilgrims. Every person who visits the Cathedral of Trier and fulfills the required conditions of the pilgrimage is given a souvenir that has been touched to the Sacred Tunic.

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in Trier.**

Millions of people have had the unique privilege of seeing what is believed to be the seamless robe of Christ, the Tunic which Mary wove without a seam, and for which the Roman soldiers cast lots on Calvary.

This precious relic is preserved in the Cathedral of Trier on the Moselle River in Germany. It has been put on public display six times, in 1512, 1810, 1844, 1891, 1933 and 1959. It was exhibited for six weeks in 1959 and attracted more than two million people from all parts of the world.

Only a few persons knew of its existence prior to 1512 when the Archbishop of Trier took it out of hiding so that it could be seen by Emperor Maximilian when the latter held a Parliament in the ancient German city.

Up until that time its existence had been a closely guarded secret, revealed only to the heads of certain trusted royal families from generation to generation. To them fell the responsibility of safeguarding the garment during the turbulent periods in European history.

In 1512 the priceless relic was taken from a locked chest from behind the high altar in the Cathedral of Trier in the presence of Church dignitaries from many parts of Europe who had



been invited to attend the auspicious ceremony.

The chest carried the seal of the Trier Archbishop and these words: "This is the seamless Tunic of Our Lord and Saviour, Jesus Christ."

Many skeptics through the centuries have asked why such a precious object should turn up in a remote German town. How did it get from Jerusalem to Trier? The antiquity and history of that town serve as an authentic background for the tradition attached to the Sacred Tunic.

Trier is the oldest city in Germany. According to tradition it stood 1300 years before Rome. Its founder, Trebeta, son of an Assyrian king, is credited by historians with founding Trier around the year 2000 B.C. Archaeologists, however, insist it was in existence long before Trebeta's time.

The ancient city fell to Julius Caesar in 56 B.C. Half a century later Augustus raised it to the rank of a Roman town. Its residents were granted Roman citizenship. Because of its geographical position Trier became the capital of the northern area of the Roman Empire and enjoyed similar prestige to that accorded Rome

and Constantinople.

Many of the Roman kings took up residence in Trier. Among them was Constantine. During his many absences from the city on affairs of state he left the welfare of the realm in the hands of his mother, Queen Helena.

The story of the conversion of Constantine and Helena, and of the famous discoveries of the relics of Christ's Passion by the latter, is too well known for repetition. Many people, however, have questioned the probability of a woman nearing her eighties making such an arduous and hazardous journey as that from Trier to the Holyland.

In view of what is known of the Roman Empire it is a misconception to believe that the trip was as hazardous or arduous as moderns assert. The Romans had a magnificent system of highways. Colonists kept the barbarians at bay. The army patrolled the roads.

It was possible to make the trip from Trier to Constantinople in relatively short time. Roman ingenuity took much of the hardship out of travel and naturally the mother of the king was provided with the finest conveyance.

Among the relics which Helena brought back to Europe was the Tunic now preserved in the Cathedral of Trier. It is believed that the soldier, who won the Robe through casting lots, probably sold it for a good price to one of the followers of Christ.

Evidently the early Christians made every effort to retrieve the relics of Christ and His holy Mother and kept them safely hidden away, passing the custody of them from one Churchman to another through the generations. The custodians of the relics may have been very happy to have such treasures taken to Europe where conditions for their survival were immeasurably better.

According to tradition, Helena, in A.D. presented the Sacred Tunic to her friend, Agritius, Bishop of Trier.

It was to be secretly housed in the newly-built cathedral. Thus she endowed the town she loved with its presence.

Its existence, however, would be a closely guarded secret until conditions would so improve that the Tunic of Trier could be presented to the Christians of the world. As times became worse instead of better it was not considered safe to reveal the secret of the Tunic, nor take it out of hiding until the year 1512.

Members of the European Hierarchy were invited to Trier. In their presence the Archbishop of the city withdrew the sealed chest from behind the high altar in the cathedral with suitable ceremonies. After being shown to King Maximilian, who was holding a Parliament in the city, the Tunic was placed on public display for the edification of the laity. It remained on exhibition for twenty three days during which time more than 100,000 pilgrims traveled to Trier to see it.

The Reformation sent the Tunic into hiding once again. It was taken from the cathedral and passed from fortress to fortress until 1810 when conditions became sufficiently stabilized to return the relic to the Cathedral of Trier. Once again it was installed in the ancient edifice with suitable ceremonies and placed on public display.

This particular relic has always been of considerable interest to the sick in view of the Gospel story of the woman with an issue of blood who was miraculously cured when she kissed the hem of Christ's garment.

As a result many of the pilgrims, who converge on Trier during the public exposition of the Tunic and in between times, are sick and disabled. Special arrangements are always made for the Sick Pilgrims. Every person who visits the Cathedral of Trier and fulfills the required conditions of the pilgrimage is given a souvenir that has been touched to the Sacred Tunic.

(Continued next Page)

The Cathedral of Trier, as well as the city itself, is of exceptional interest. It had its beginning in the time of Constantine, has been rebuilt, restored, and added to many times during the passing centuries. While it is the Bishop's church and contains the precious relic that has saved the town from oblivion, it is but one of Trier's remarkable group of churches, some of which are of Roman origin.

The beautiful *Liebfrauenkirche*, Our Lady's Church, is pure Gothic in architecture. St. Paulinus is Baroque. The famous *Porta Nigra*, the three-storied city gate built by the Romans with two gateways and walls up to ninety-three feet high, was turned into two churches by monks of the middle ages, one superimposed on the other.

The Protestant Church of the Redeemer is of considerable interest. It was the Hall of Justice during Roman times, housed the royal seat of the Franks during their occupation of the city, and became the residence of the Archbishop of Trier. Nine centuries later it was turned into Army barracks by Prussian soldiers. When restored by King Frederick Wilhelm IV it was given over to Protestant worship.

Pilgrims to Trier may still see the

ruins of the ancient Roman amphitheater which seated 30,000 people, as well as the ruins of the Imperial baths, with hot and cold running water, completed by Constantine.

All the grandeur of Rome, which dominated the world at the time of Christ, is now a ruins of brick and stone and metal, while the fragile Robe believed to have been woven by Mary, the Mother of Jesus, for her Divine Son, remains intact and beautiful in the Cathedral of Trier. But for this relic Trier would hold little interest for the modern world.

Trier was the birthplace of the great St. Ambrose in the year 340 A.D. It is also the city in which Karl Marx was born in 1818, and the home of the former Jesuit College from which he was expelled.

Trier has never made any attempt to capitalize on the relic which it has preserved and safeguarded through the centuries, but it welcomes the pilgrims who travel to the ancient city where it is kept. The city has kept the trust of Queen Helena. Since the year 324 A.D. the Church and its citizens have preserved for the world what is believed to be the Robe which Jesus wore on the last day of His life, for which the Roman soldiers cast lots on the hill of Calvary. ■



Farm folk pilgrimage on the way to Trier for the exposition of the Holy Robe in 1854.

Note To A New Pastor



Father Joseph Guidry, S.V.D. prays with the Oblate Sisters of Providence in the Sisters' small chapel.

Divine Word Messenger
Bay Saint Louis, Mississippi 39520

Dear Father Guidry,

\$16.84, your average Sunday collection, and you want to build a convent? We admire your missionary optimism, Father, but the Oblate Sisters of Providence will hardly see that convent this year unless Saint Gabriel's Mission receives a generous financial boost from *Messenger* readers.

Sincerely in Christ,
The Staff

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi 39520

Dear Father:

Please forward to Father Joseph Guidry, S.V.D. in Mound Bayou, Mississippi my donation of \$_____ to help him build the convent for the Oblate Sisters of Providence. I will appreciate Fr. Guidry's and the Sisters' prayers for my intentions.

NAME (Print) _____

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(Your donation will be forwarded as promptly as possible.)

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Our contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss. 11



St. Francis Xavier Mission

For 50 years a special apostolate to the Japanese has been carried on in the San Francisco archdiocese. December 8 at a Solemn Mass and afternoon festivities, the golden jubilee of this work and the establishment of St. Francis Xavier mission was celebrated. Father A. Breton, a priest of the Parish Foreign Mission Society, began the work of the Church among the Japanese people of San Francisco in 1913. He was succeeded by Father Julius Von Egloffstein, S.J., who, assisted by the Helpers of the Holy Souls, continued the teaching and missionary work.

Jesuit Fathers served St. Francis Xavier until 1925, when Archbishop Hanna appointed as pastor, Father William Stoecke, S.V.D., a priest of the Divine Word Missionaries, who previously had been stationed in Okita, Japan. For 26 years, until his retirement in 1951, this German-born priest served the Japanese people of the San Francisco Archdiocese. Four years after his appointment as pastor, Father Stoecke established Morning Star, the parish elementary school for boys and girls, which was staffed by the Daughters of Mary and Joseph. It wasn't until 1939, however, that a mission church was built on Octavia Street, between California and Pine, and dedicated by Archbishop Mitty.

December 7, 1941—as it changed many lives—changed the history of St. Francis Xavier Mission, too. The mission lost its parishioners as all persons

Golden Jubilee of

of Japanese descent were sent to other areas for relocation. Father Stoecke followed his flock to a relocation camp in the desert at Topaz, Utah. Father William Zimmerman, S.V.D., looked after the mission while Father Stoecke was away. With the end of the war, the Japanese returned to San Francisco—not all, however, to the area surrounding the mission.

Father Stoecke continued as pastor until his retirement in 1951. He resided at the Divine Word Missionaries' House on Pine Street, opposite the mission, until early in 1963 when, because of ill health, he went to the Divine Word seminary in Mississippi. He died here June 4.

Meantime, the apostolate to the Japanese has been continued by Father V. Guetzloe, S.V.D. Despite often great distances, Japanese Catholics drive for miles to go to confession in their own language at the mission or to attend the 10:30 Mass, offered the third Sunday of each month, at which Father Guetzloe gives the sermon in Japanese. Father Guetzloe also keeps in touch and instructs his far-flung flock by sending them regular issues of the Japanese Catholic magazine, "Friend of the Family." Approximately 250 issues are mailed out each month. Moreover, the children at Morning Star school receive daily instruction in the Japanese language. Of the 330 boys and girls enrolled at the school, 250 are Japanese and 10 per cent of these are Catholic. In fifty years, there have been almost one thousand baptisms at St. Francis Xavier. Almost one half of these baptisms have been administered within the last fifteen years of the golden half century commemorated.

There have always been valiant women in the history of Catholicism and the Sisters who have helped so substantially in St. Francis Xavier Mission are to be numbered among them. The pioneer group, the Helpers of the Holy Souls, under the leadership

ST. FRANCIS XAVIER JAPANESE MISSION



Father V. Guetzloe, S.V.D., the Daughters of Mary and Joseph and tots of the parish in early years.

of Mother Angel, taught catechism in the mission for almost twenty years. The numerous works of this order form one of the most distinguished pages in the history of Catholicism in San Francisco.

Since 1930 the Daughters of Mary and Joseph have conducted the grammar school activities in the mission. Over 30 years of devoted service of many members of this religious congregation are numbered among the greater blessings connected with the work.

The many worries of both priests and sisters found appreciated help, too, in the devoted assistance of a solid, if small, core of the faithful. At the jubilee celebration, honor scrolls, acknowledging the contributions of outstanding parishioners were presented to: Mrs. Anna Miyarrotto, for 33 years a teacher of the Japanese language at Morning Star school; Mrs. Francis Sakamaki, active parishioner, and Mrs. Augusta Matsuki, of the parish altar society. ■

Very Rev. Robert Pung, S.V.D., Visitator General, offered the Jubilee Mass.





Golden Jubilee

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A PERMANENT

A new breath of change is blowing through the Church today. Joseph Hornef, author of the book entitled the "New Vocation," describes what is going on: "the old is being displaced, altered and re-ordered; and efforts, often daring are being made to introduce the new."

In the midst of this change the long silence about the diaconate as a permanent state has been broken. Within the confines of a concentration camp in Dachau, Bavaria, some priests, while discussing some of the pastoral and theological trends being treated by scholars in the Church today, touched on the topic of a revival of the Diaconate. This hint, brief as it was, gave the initial impetus. And the idea gained public attention by two events which thrust it into the foreground.

The first event was the International Congress for Pastoral Theology in September 1956. At this Congress, Bishop Welhlm Van Bekkum, S.V.D. stated in his paper "The Liturgical Revival in the Service of the Missions," that a revival of the Diaconate as an independent office in the Church is needed. The other event was the Second Congress of the Lay Apostolate. Here Pius XII mentioned that efforts were being made for a diaconal renewal. Very significant in this brief allusion was the fact that he left the question open. For as he stated, the time was not ripe for such action.

Encouraged by such favorable atmosphere, the advocates of revival set to work more vigorously in spreading their idea. The results of these efforts were heard on the Council floor at the second session. There prelates in favor

of a revival made proposals and gave reasons. Addressing the assembly of Council Fathers, Bishop George Kemerer of South America, speaking on behalf of 20 Bishops of Argentina said: "The restoration of the diaconate is our great hope, and it is the hope of many bishops in Latin America that you, Venerable Fathers, do not deprive us of this hope when it comes up for a vote."

The surprising thing about the diaconate is the fact that it is not just a step on the way to the priesthood. It is an independent state in the Church's hierarchy and as such belongs to the Sacrament of Holy Orders. Deacons by their reception of orders do share in the sacred office of governing the Church. In the 6th chapter of the Acts of the Apostles, we read that the disciples looked about for "seven men of good testimony, filled with the Holy Spirit, and wisdom," to take care of daily affairs, and "these they brought to the apostles, who praying, imposed hands upon them."

The deacon's duty then is one of service. He must be in the midst of his brethren as one who serves. Like his divine Master he will stoop in humility to wash the feet of his brethren, i.e. to minister to their needs. Imbued with the spirit of Christ, he will go about doing good. With constant vigilance he must watch over the flock, taking care of its spiritual and temporal needs. Summed up his duty is to bring God's love to men.

Characteristic too of a revival of the diaconate is the fact that deacons may be allowed to marry. Because "the laws of God and the Church relating

NT DIACONATE

by Rev. Frater Victor Butler, S.V.D.

to marriage often are a hardship," said the Rev. Godfrey Diekmann, O.S.B., "perhaps if some of those in holy orders, that is ordained deacons, were to give an example in their own lives, it would contribute to establishing a better understanding between the clergy and the laity in this complex and vexed problem." Married deacons, living in the midst of their community, might possibly be more effective in bringing the Church's teaching on marriage home to many couples.

Many factors call for a revival of the diaconate. One of the factors no doubt is the shortage of priests. The call is especially urgent in missionary countries. Pius XII himself was aware of the problem. He foresaw that with the course of time the problem would increase. A permanent diaconate would answer a general need in the Church today.

Even where the Church is well established, the number of priests is often unequal to the work expected of them. In Latin America for example, where "theoretically there is nearly one priest for every 6,000 souls, actually nearly every diocese has many parishes with a single priest caring for 10,000 and 20,000, and even 30,000 souls." Examples of this kind could be multiplied in other areas.

Shall we leave these people without spiritual care and shall we look unmoved while they step by step lose contact with the Church and their faith. It is in places like Latin America and Africa that qualified laymen, chosen from their community and ordained deacons, would be of inestimable value in the care of souls.

The situation today, with a shortage of priests, calls to mind a similar situation as it is related in the Acts of the Apostles, though in our day the demand is much greater. "Now in those days, as the number of the disciples was increasing, the Greek-speaking Jews began to murmur against those that spoke Hebrew to the effect that their widows were being neglected in the daily distribution of Alms. So the twelve summoned the congregation of the disciples and said, 'It is not reason that we should leave the word of God and serve tables. Wherefore brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.'" Shall priests continue to be overburdened when there are many young men, who by ordination to the diaconate, can assist the priest in his ministerial duties.

Although many would not agree to a revival of the diaconate, whatever the reasons, let all be tolerant. Let the door be left open. The intervention of Bishop Kemerer of Argentina on the Council floor may well serve as a conclusion: "The restoration of the diaconate is our hope, and it is the wish of many bishops of Latin America that you, Venerable Fathers, do not deprive us of this hope when the matter comes up for a vote. The door is already open, and if among you there are some who do not wish to enter, we shall not force you to enter. But we graciously beg you not to close the door on us, because we do want to enter. Allow us to do so! Thank you." ■

"Miramar" — MAKER OF MISSIONARIES



Our Lady Star of the Sea looks out over Duxbury Bay.

"Miramar," meaning "view of the sea," looks out from the hill over Duxbury Bay. At the foot of the hill stands the home of Massachusetts' first governor, William Bradford; within walking distance you will find the homes of Myles Standish, John Alden, and the first settlers at Plymouth Rock.

Surrounded by local history, Miramar is engaged in making history as she looks far over Duxbury Bay to the seven seas, to Africa and the South Pacific, to Latin America and the Far East. For the college boys at "Miramar," or Divine Word Seminary, are preparing to go all over the world as Divine Word Missionaries carrying on the work of Christ and the Apostles.

Indeed, the two young priests who began the seminary in 1922 later pioneered in mission fields. Father Joseph Murphy, S.V.D. became the first rector of Peking University in China, and Father William Ross, S.V.D. was the first American to enter New Guinea.

These scenes of Miramar activities show the full and well-rounded life that makes the seminary.



Seminarians look ahead to their future work.



Studies take up most of the seminarian's day, languages, mathematics, sciences, social studies—a full liberal arts program.

Sports help to relax the mind, build the body, and teach many valuable lessons to the future missionary.



DIVINE WORD MISSIONARIES ARE INTERNATIONAL

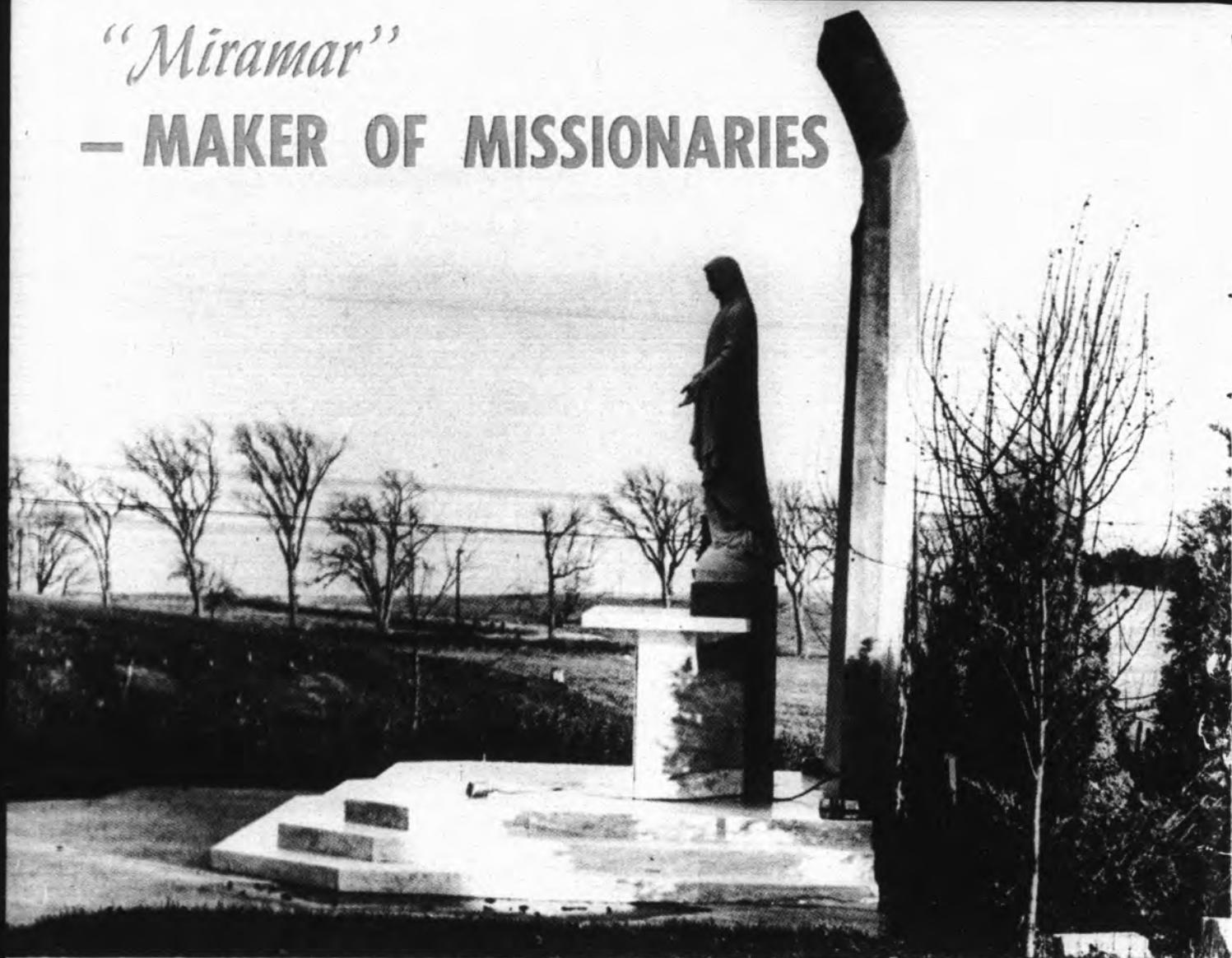
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The World is Our Home . . . Our Home is The World



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WHERE DOES A MISSIONARY START?

Special note for Brothers

College & High School Graduates
You enter Novitiate

Grammar School Graduates
You enter the Brother Candidate High School nearest your home:

Techny, Illinois, Conesus, New York or Bay St. Louis, Miss.

COLLEGE GRADUATE

College (2 yrs. or more) with Latin Courses

You enter Novitiate

College — with no Latin

You make up Latin in College

HIGH SCHOOL GRADUATE

High School — with Latin

You enter College

GRAMMAR SCHOOL GRADUATE

Grammar School
You enter Preparatory Seminary nearest your home.

High School — with no Latin

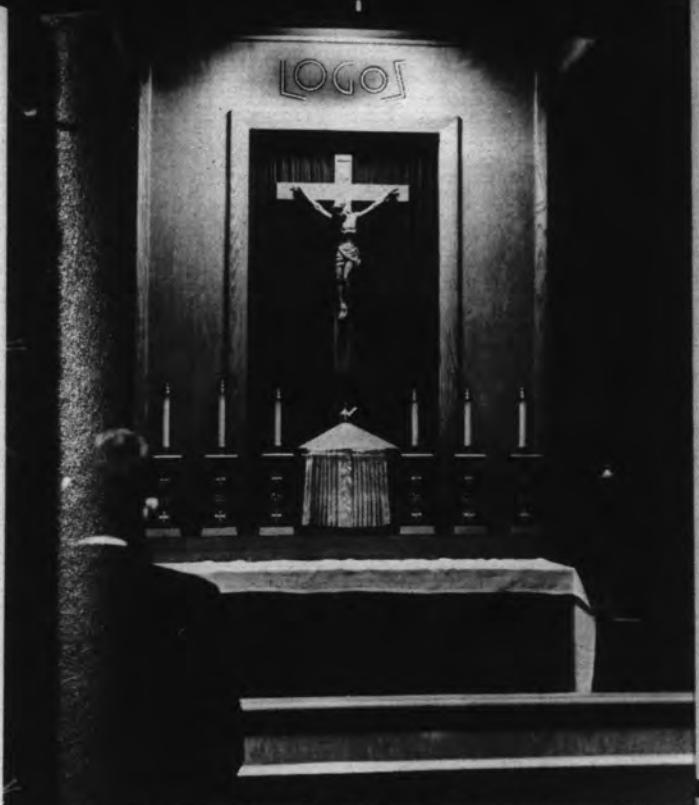
You enter College with Pre-college courses in Latin.



The Grotto of Gethsemane, the skilled work of Brother Fridolin, and Brother Kilian, the stone mason, draw many visitors to Miramar.



The orchestra and the combo give many an hour of enjoyment.



The chapel is the heart of the seminary.

For further information write to the Divine Word Seminary in your area in care of:

Father Rudolph, S.V.D.
Techny, Illinois 60082

Father Walter, S.V.D.
East Troy, Wisconsin 53120

Father Eugene, S.V.D.
Perrysburg, Ohio 43551

Father Graham, S.V.D.
11316 Cypress Ave.
Riverside, California 92505

Father Martin, S.V.D.
Bordentown, New Jersey 08505

Father Schumacher, S.V.D.
Girard, Pennsylvania 16414

Father Kane, S.V.D.
Duxbury, Mass. 02344

Father Burns, S.V.D.
Bay St. Louis, Mississippi 39520

Eager to do missionary work, a group of Miramar students spent a part of their summer vacation as lay missionaries in Mexico. Here Father Charles Leisring, S.V.D. blesses a church the seminarians rebuilt.



INTENTIONAL SECOND EXPOSURE

COLLEGE GRADUATE

College (2 yrs. or more) with Latin Courses

You enter Novitiate

College — with no Latin

You make up Latin in College

HIGH SCHOOL GRADUATE

High School — with Latin

You enter College

High School — with no Latin

You enter College with Pre-college courses in Latin.

GRAMMAR SCHOOL GRADUATE

Grammar School
You enter Preparatory
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For further information write to the Divine Word Seminary in your area in care of:

Father Rudolph, S.V.D.
Techny, Illinois 60082

Father Walter, S.V.D.
East Troy, Wisconsin 53120

Father Eugene, S.V.D.
Perrysburg, Ohio 43551

Father Graham, S.V.D.
11316 Cypress Ave.
Riverside, California 92505

Father Martin, S.V.D.
Bordentown, New Jersey 08505

Father Schumacher, S.V.D.
Girard, Pennsylvania 16414

Father Kane, S.V.D.
Duxbury, Mass. 02344

Father Burns, S.V.D.
Bay St. Louis, Mississippi 39520

Eager to do missionary work, a group of Miramar students spent a part of their summer vacation as lay missionaries in Mexico. Here Father Charles Leisring, S.V.D. blesses a church the seminarians rebuilt.



by REV. E. J. EDWARDS, S.V.D.

"Then Herod summoned the Magi secretly, and carefully ascertained from them the time when the star had appeared" (Mtt. 2, 7)

Events of tragic darkness have clouded our national life this past year. Perhaps, too, there were events of darkness in our own personal lives—deaths, illness, trials, failures. It may be that the after-effects of these somber happenings still cling to us in the shape of a vague sadness, hesitancy, confusion or fear. Our faith is the star whose light can cut through any such darkness. Our faith is the star whose light can again give purpose, direction, courage and joy to our lives. As it did for the Magi. We have but to lift up our heads, fix our gaze on the star, and follow it.

That was the wisdom of the Wise Men. The simple wisdom that each of us can have. The strong wisdom every one can possess. The simplicity and strength of a faith that follows the star that "went before them, until it came and stood over the place where the Child was." For the star leads to a Person; the light of the star leads to the Light of the World. Always the light of our faith brings us to "the Child with Mary his mother." And it is here that our doubts are cleared up, our sorrows comforted, our confusions and distresses smoothed out. The light of the star has brought us to the Light of the World and "in His light we shall see light."

It seems so simple and easy. It is simple; but not always easy. When trouble or trial suddenly befalls us—illness, death of loved ones, accidents, failure—we are thrown into confusion. "What should I do? What can I do? I want to do something, anything, but I do not know what." The indecision and doubt is like a darkness. And in the darkness there is always light—the light of faith. Follow the star. Humbly, trustingly. "Show thy ways to me, O Lord, and teach me thy paths." (Ps. 24)

The time of the star is the time of special grace. A special call from God to do or to suffer. To do some new work or additional work, to change one's state in life, or to take an entire new attitude towards what we are now doing. To endure special trials, losses, failure. When the darkness of these things happens, it is the rising of the star for us—asking us to do this, to suffer this in the spirit of faith. It is the light of the star, the light of our faith showing us the way to go, to live our faith.

For the Magi the night when the strange brilliance of the star first met their eyes was such an event. It was their moment of special call, their time of the star. But what followed was also their time of the star: the journey and return, and all the years that followed. The faith that the light of the star enkindled in their hearts was their life from that time on, through all the trials, sorrows and joys of their subsequent life among their own pagan people. The lessons of their journey surely directing them. Believing, they had met unbelief. Seeking the Light, they had been made to walk in darkness. For faith is a gift that grows with use, that deepens with trial.

For us, too, the time of the star is not just some special call of grace. It is that, of course, but it is more. The time of the star for us is all time. Right now is the time for us to live our faith as the Wise Men did, promptly, perseveringly, wholeheartedly and courageously. The time of the star for us is today, and the next day and the next, and all the days of the year, and all the years of our life. For "the just man lives by faith." (Rom. 10, 38) "In all things taking up the shield of faith . . ." (Eph. 6, 16) Our "time of the star" is until time ends.

FIRST NEGRO PRIOR IN UNITED STATES



Father Bernardin Patterson, O.S.B., has become the first Negro elected prior of a Benedictine monastery in the United States. Father Bernardin, a St. Louis, Mo., native, was elected head of St. Maur's Priory, South Union, Kentucky, a community of about 30 men whose main work is operation of a seminary for the diocese of Owensboro, Kentucky. About half of St. Maur's community are Negroes.

Established in the late 1940s, as a dependent sub-priory of St. John's Abbey, Collegeville, Minn., St. Maur's gained independent status this year. Eventually it will be elevated to the status of an abbey.

Father Bernardin, 38, was ordained in 1953. He studied for the priesthood at St. John's Abbey. He is the son of the late Alonz and Johnnie Patterson, and was baptized a Catholic at the age of nine. His mother became a Catholic shortly before her death. The new prior is a cousin of former heavyweight champion boxer Floyd Patterson, also a convert.

In 1960, when Father Bernardin was appointed sub-prior of the then-dependent monastery, he became the first Negro appointed to an official position among the Benedictine communities in the U.S.



NOVENA to SACRED HEART

January 30 - February 1

February 27 - March 6

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Name _____

Address _____

City _____

State _____ Zip _____

Intentions _____

Mail to:

Father Provincial

Divine Word Missionaries

Bay Saint Louis, Mississippi 39520

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

Yes

No

Time of The Star

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SPIRITUAL READING

by REV. E. J. EDWARDS, S.V.D.

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The Administration's Civil Rights Bill

The President of the United States presented to the 88th Congress the now historic message on Civil Rights, on June 19, 1963. The bill has been scandalously bottled up in committee for many months. Both proponents and opponents know the importance of this legislation. Where basic human rights are being violated, the situation must be remedied at once. The Civil Rights Bill is sound and good. The significant provisions of the Act are presented here for your information and study.

WHAT THE CIVIL RIGHTS BILL CONTAINS

The "Civil Rights Act now before Congress" contains eight titles relating to voting rights, public accommodations, school desegregation, Community Relations Service, Civil Rights Commission, non-discrimination in Federal programs, Commission on Equal Employment Opportunity, and miscellaneous provisions.

TITLE I — Voting Rights

The first title relates to voting rights. It repeats, without substantial change, the Administration's voting bill sent to Congress in February of last year. It would:

- (1) Prohibit the application of any standard, practice procedure in determining qualifications to vote in any Federal election different from those applied to individuals similarly situated who have been found qualified to vote by State officials.
- (2) Prohibit denial of the right to vote in Federal elections because of immaterial errors or omis-



The Late John F. Kennedy

sions in registration applications or other acts requisite to voting.

- (3) Require literacy tests given in connection with registration to vote in Federal elections to be in writing or transcribed.
- (4) Establish sixth-grade education as a presumption of literacy in connection with any test given to qualify to vote in a Federal election.
- (5) Amend the 1960 Civil Rights Act to provide that, when less than 15 per cent of potential colored voters are registered in the area, the court shall issue orders entitling qualified Negro applicants to vote and may appoint temporary referees to take applications for registration pursuant to its order.
- (6) Provide for expeditious handling of voting cases in which the United States is plaintiff.

TITLE II — Public Accommodations

This is the most important title in the Administration bill. It would estab-

lish the right to service free from discrimination in places of public accommodation and business establishments. Included would be (a) any hotel, motel, or other public place furnishing lodging to transient guests from other states or traveling in interstate commerce, (b) any motion picture house, theater, sports arena, stadium, exhibition hall or other public place of amusement customarily presenting entertainment which moves in interstate commerce, (c) any retail shop, department store, market, drugstore, gasoline station, restaurant, lunchroom, lunch counter, soda fountain, or other public eating places, if goods and services are provided substantially to interstate travelers, or goods held out to the public have moved in interstate commerce, or the activities or operations substantially effect interstate commerce.

President Kennedy acted decisively in meeting the problem of discrimination in places of public accommodation and this provision is certainly the most significant provision of the Administration's civil rights package. By the same token, it will inevitably engender the most opposition in Congress and the most efforts to compromise it.

One such compromise proposal is already being discussed — namely, a limitation on the size of the establishment covered by the provision. It is true that a small rooming house in which the owner resides, the so-called "Mrs. Murphy rooming-house", retains many of the characteristics of a home and there may be some reason for protecting the right of privacy of the home-owner. But there is no privacy in a store or restaurant or entertainment facility open to the public and, all such facilities, large or small, should be covered by the bill.

Even more dangerous — far more dangerous — is the compromise being suggested in some quarters to take the enforcement provisions out of the bill

and leave it as entirely voluntary through conciliation. But conciliation is only valuable if there is ultimate enforcement behind it and anything that deprives the Administration package of an enforceable public accommodations title would be a tragic defeat for civil rights. What happens on the effort to take the enforcement provisions out of the public accommodations title will be a measure of success or failure for the Administration's bill.

TITLE III — School Desegregation

Under this title, technical assistance, grants and loans would be made available to school boards to meet problems arising out of school desegregation or the adjustment of racial imbalance in schools.

The more important part of this title authorized the Attorney General to institute civil actions for school desegregation upon receipt of complaints and a determination that the complainants are unable to institute legal proceedings.

(Continued next Page)



Very Reverend Robert Hunter, S.V.D.,
Member of the Mississippi Advisory Committee
on Civil Rights.

The Administration's Civil Rights Bill

TITLE IV — Community Relations Service

A new agency, Community Relations Service, would be established under this title of the bill. Its purpose would be to help resolve problems arising from discriminatory practices by bringing together the people of influence in both races.

Such an agency would serve a useful function if the bill as finally enacted provides strong protection for the constitutional rights of minority group citizens. It could in no way be considered as a substitute for enforcement authority. As a complement to enforcement authority, it should have real value.

TITLE V — Civil Rights Commission

Title V would extend the life of the Commission on Civil Rights for four years and authorize it to serve as a national clearing house to provide information, advice, and technical assistance to private and public agencies.

Because of its fine record, the Commission is deserving of support for extension and additional grant of authority. It could be hoped, however, that the agency could be made permanent in order to free it of the necessity of constantly revising its plans and to give it the stability it needs to conduct a continuing operation.

TITLE VI — Withholding of Federal Funds

This title would authorize withholding of Federal funds from any program

or activity that receives Federal assistance, directly or indirectly, by way of grant, contract, loan, insurance, guaranty, or otherwise, when discrimination is found in such a program or activity.

TITLE VII — Equal Employment Opportunity

Under this title, President Johnson's Committee on Equal Employment Opportunity would be reestablished as a Commission and given statutory authority under which to operate.

The authority proposed should be granted. The present Committee is handicapped by limited funds and manpower. It is also apparent that it is reluctant to exercise its full authority because of fear of Congressional reprisals. A Congressional grant of authority with subsequent financial support could considerably strengthen the agency in fulfilling its mission.

TITLE VIII — Miscellaneous

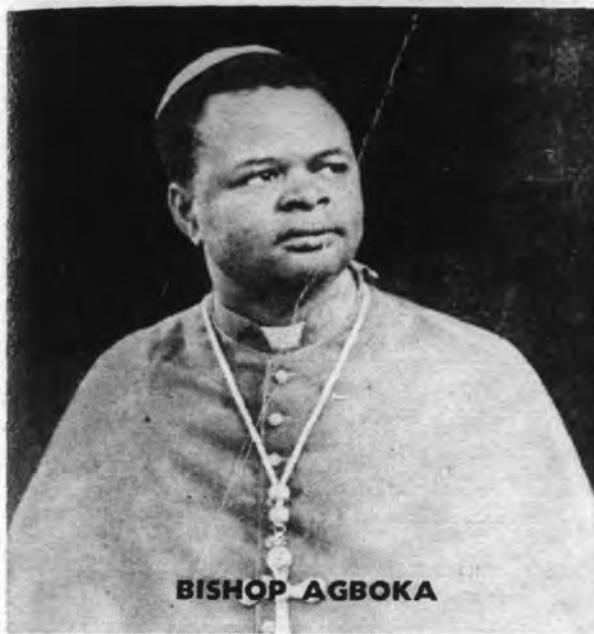
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As we have seen, the President's bill is wholly necessary if freedom and equality are to win out in America. It is a strong and a good bill. Yet, as we have also seen it is far from an extreme or all-encompassing measure. There is no room for compromise or weakening. The task of the groups who are meeting and mobilizing is to see that neither the House of Representatives nor the Senate weaken this vital measure. Let us pray and work for this giant step forward. ■

Use the God-given talents you possess—for the woods would be very silent if no birds sang but the best.

Three Additions To African Hierarchy



BISHOP AGBOKA

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Father Lucien Agboka, first Bishop of the newly created Diocese of Abomey, Dahomey, West Africa, was born at Cotonou on June 3, 1926. He is the second local priest of Dahomey to be raised to the episcopacy. (The first is Archbishop Bernardin Gantin of Cotonou.)

Having completed his philosophical studies at the major seminary of Ouidah, he was sent in 1954 to Rome for theology courses at the Pontifical Urban University.

The young seminarian was ordained a priest on December 21, 1957. He earned the degree of Licentiate in Theology at the completion of his studies in June, 1958, and returned to his native land the following September.

A priest of the Archdiocese of Cotonou, Father Lucien served as chaplain and professor in various Catholic institutions of learning and directed various Catholic Youth Associations.

Named Bishop by Pope John XXIII, he was consecrated on July 21, 1963 at Abomey. The consecrator and co-consecrators are all Africans: Archbishop Gantin of Cotonou was assisted by Archbishop Bernard Yago of Abidjan, Ivory Coast, and Archbishop Robert Dosseh of Lomé, Togo.

The new diocese has a population of over 300,000, of whom 60,000 are Catholics. They are served by 14 priests. The motto of Bishop Agboka is: "Induamur arma lucis" — "Let us put on the armor of light." (Rom. 13, 12)

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On October 20, 1963, Pope Paul VI raised Father Clement Kabukasansha, an African secular priest, along with 13 other prelates, to the episcopacy in St. Peter's Basilica. The new prelate is Auxiliary Bishop of Fort Rosebery, Northern Rhodesia. Bishop Clement was born in 1917 and ordained a priest on August 29, 1948 after terminating his theological course at the major seminary of Kipalapala. In 1956 he was named rector of the Cathedral and in 1961 vicar general. The diocese of Fort Rosebery has a Catholic population of about 80,000.

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On Sunday, November 24, 1963, in the chapel of the Pontifical Urban University, Rome, Cardinal Peter Gregory Agagianian officiated at the episcopal consecration of 37-year-old Father Eugene Abissa Kwaku, the most recently-named African Bishop.

Cardinal Agagianian is Prefect of the Sacred Congregation for the Propagation of the Faith.

(Continued on Next Page)



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INTENTIONAL SECOND EXPOSURE

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Bishop Kwaku was born in 1927 in the diocese of Katiola. He completed his philosophical studies at the Major Seminary of Ouidah (in nearby Dahomey). The young seminarian Kwaku was sent to study theology at the Pontifical Urban University in Rome where he earned the degree of Li-

centiate in Theology in 1957, after four years of studies. He was ordained a priest on December 20, 1956. Returning home in 1957 Father Kwaku was engaged in pastoral work and was later named Director of Catholic Action Activities of the Diocese.

Bishop Kwaku heads the newly-created Diocese of Abengourou which has 46,000 Catholics and 15,000 catechumens in a total population of 280,000. Five African and 20 foreign priests (19 of whom belong to the Society of the African Missions) staff the 13 parishes of the Diocese. ■

LATEST DIVINE WORD MISSIONARY BISHOP

Father Francis Hoenen, S.V.D., prior to his consecration as Bishop of Kenge, Congo Republic, Africa poses with Frater Jean Mlopo, first African Divine Word seminarian to pursue theology studies in Rome.

Father Hoenen, a native of Belgium, was consecrated Bishop by Pope Paul VI on October 20, 1963, Mission Sunday, in the Basilica of St. Peter, along with 13 other prelates. The Diocese of Kenge has over 100,000 Catholics. It is staffed mostly by 60 Divine Word Missionaries.



Fr. Francis Hoenen, S.V.D. and
Frater Jean Mlopo

Interview With Biblical Movement Leader, Father Eugenio Lákatos, S. V. D.

Reverend Eugenio Lákatos, Divine Word Missionary, was born in Hungary near the city of Pressburg in 1919. He began his studies with the Divine Word Fathers in the city of Nitra, Hungary, in 1935. Here he made his high school studies, novitiate and philosophy. After the war Fr. Lákatos began his theological studies in Rome under the Benedictine faculty at the college of San Anselmo. One of his professors was Father Athanasio Miller, O.S.B. Until 1963, Father Miller was secretary of the Pontifical Biblical Commission. After earning his licentiate in theology, Father Lákatos was assigned as a teacher to the regional seminary at Catamarca, the capital city of the province of Catamarca in northwest Argentina. In 1932 the Holy See placed the Seminary in the care of the Divine Word Missionaries, and there are eleven on the Seminary faculty. Philosophers and theologians from five dioceses of Argentina are represented at the regional seminary. The dioceses are: Jujuy, Salta, Tucuman, Santiago del Estero and Catamarca. The combined student body numbers approximately sixty students. Father Lákatos taught Holy Scripture, Greek, Latin, and Hebrew at Catamarca for ten years. In 1962 he was transferred to Columbia.

Q. Father Lákatos, where does the study of Holy Scripture belong in the Christian life?

A. Holy Scripture is the source of Christian life and therefore we must know the ideas enclosed in Holy Scripture in order to live the Christian life intensely. Much of our Christian conviction should come from our deeper knowledge of Holy Scripture.



Fr. Lákatos, S.V.D., and Fr. Meinrad Tegeler, S.V.D. (left), Seminary professors, La Ceja, Colombia.

For this reason the Biblical Movement in the parish is very important. There must be a methodical study of Holy Scripture in small groups or cells. The leaders of the parish must first be trained. Last year in Medellin, a city of central Columbia, such a course was started for the leaders of the Biblical Movement. These leaders later on will conduct group discussions patterned on the cell teaching technique of the Communists. These smaller groups will meet for one hour each week.

Q. What has been your role in fostering the Biblical Movement in Argentina?

A. Besides organizing the Biblical Movement in Catamarca, which has spread to Cordoba, to Santa Fe and to Buenos Aires, I was instrumental in organizing the Argentina Society of Professors of Holy Scripture known popularly as SAPSE. The official organ of the Society is REVISTA BIBLICA.

Q. On your return to Columbia what will be your assignment?

A. I will continue to teach in a seminary for belated vocations at La



gation of the Faith which supervises Catholic mission work. Assisting the Cardinal as co-consecrators were: Archbishop Bernard Yago, an African, of Abidjan, Ivory Coast, and Bishop Emilio Burrheimer, S.M.A., a Frenchman, of Katiola, Ivory Coast.

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Frater Jean Mlopo

Interview With Biblical Movement Leader, Father Eugenio Lákatos, S. V. D.

Reverend Eugenio Lákatos, Divine Word Missionary, was born in Hungary near the city of Pressburg in 1919. He began his studies with the Divine Word Fathers in the city of Nitra, Hungary, in 1935. Here he made his high school studies, novitiate and philosophy. After the war Fr. Lákatos began his theological studies in Rome under the Benedictine faculty at the college of San Anselmo. One of his professors was Father Athanasio Miller, O.S.B. Until 1963, Father Miller was secretary of the Pontifical Biblical Commission. After earning his licentiate in theology, Father Lákatos was assigned as a teacher to the regional seminary at Catamarca, the capital city of the province of Catamarca in northwest Argentina. In 1932 the Holy See placed the Seminary in the care of the Divine Word Missionaries, and there are eleven on the Seminary faculty. Philosophers and theologians from five dioceses of Argentina are represented at the regional seminary. The dioceses are: Jujuy, Salta, Tucuman, Santiago del Estero and Catamarca. The combined student body numbers approximately sixty students. Father Lákatos taught Holy Scripture, Greek, Latin, and Hebrew at Catamarca for ten years. In 1962 he was transferred to Columbia.

Q. Father Lákatos, where does the study of Holy Scripture belong in the Christian life?

A. Holy Scripture is the source of Christian life and therefore we must know the ideas enclosed in Holy Scripture in order to live the Christian life intensely. Much of our Christian conviction should come from our deeper knowledge of Holy Scripture.



Fr. Lákatos, S.V.D., and Fr. Meinrad Tegeler, S.V.D. (left), Seminary professors, La Ceja, Colombia.

For this reason the Biblical Movement in the parish is very important. There must be a methodical study of Holy Scripture in small groups or cells. The leaders of the parish must first be trained. Last year in Medellin, a city of central Columbia, such a course was started for the leaders of the Biblical Movement. These leaders later on will conduct group discussions patterned on the cell teaching technique of the Communists. These smaller groups will meet for one hour each week.

Q. What has been your role in fostering the Biblical Movement in Argentina?

A. Besides organizing the Biblical Movement in Catamarca, which has spread to Cordoba, to Santa Fe and to Buenos Aires, I was instrumental in organizing the Argentina Society of Professors of Holy Scripture known popularly as SAPSE. The official organ of the Society is REVISTA BIBLICA.

Q. On your return to Columbia what will be your assignment?

A. I will continue to teach in a seminary for belated vocations at La



Regional Seminary, Cata-
marca, Argentina, fore-
ground.

The seminary is under the direction of the bishops of Columbia.

Q. Will your work be limited to the seminary at La Ceja?

A. No, in 1964, a department of biblical studies will be organized in the University of Medellin, a secular seminary founded in the seventeenth century by the Jesuit Fathers. The university was the first to be established in the province of Antioquia, Columbia. The director of studies at the University, Dr. Mesa Jarmillo, is responsible for this scriptural course being introduced. All of the necessary library books have been purchased. Father Humberto Jimenez, a secular priest, will teach the first year course. I will teach the second year.

Q. What motivated Dr. Mesa Jaramillo to introduce the course?

A. Dr. Mesa Jaramillo is convinced that an intelligent understanding of Holy Scripture should be the foundation stone of all the humanistic studies at the University. We are assured of a good student response. Last year a similar course was held in the chancery of Archbishop Tilio Botero Salzar in the city of Medellin, and there were one hundred students in attendance. ■



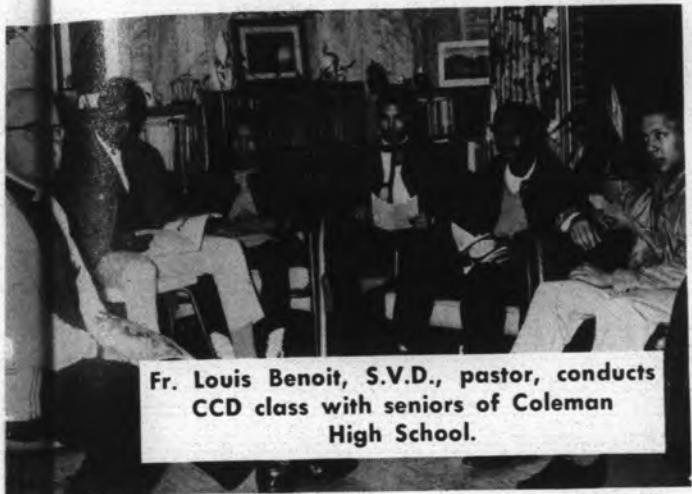
Seminarians in a festive mood, Catamarca, Argentina.

Along the

DIVINE WORD MISSION TRAIL

Divine Word Seminary, Bay St. Louis, Miss.

Enroute to the Philippines after the Council, the Bishop of Dumaguete, Epifanio B. Durban, D.D., visited with his countrymen, Fraters Antonio Alfar, S.V.D., Cecilio Jame, S.V.D., and the entire Bay community.



Fr. Louis Benoit, S.V.D., pastor, conducts CCD class with seniors of Coleman High School.



Bishop Durban; Fr. Alfar, S.V.D. (center);
Fr. Jame, S.V.D. (right).

Sacred Heart Parish, Greenville, Miss.

Great efforts are being made at Sacred Heart Parish to reorganize the Confraternity of Christian Doctrine. Sister Mary Grace, S.S.P.S. briefs the

lay instructors. These dependable teachers include: Mrs. Daisy Greene; Mrs. Bill Wilson; Mr. and Mrs. C. Johnson; Miss T. Frances Cuney and Mrs. Luther Alexander.

Divine Word College, Washington, D. C.

Very Rev. Louis Schaffhauser, S.V.D., Rector of Divine Word College, Washington, D.C., died of a coronary thrombosis at the College, November 20. He was 58 years old. Besides being an expert teacher of biology, zoology and botany, Father Schaffhauser had held numerous other positions of authority, from Prefect of Seminarians to Provincial of the Western Province of the Divine Word Missionaries. He was known to have a way with boys and men, in his always pleasant and affable manner. He had been Rector of the new Divine Word College in Washington since it was built in 1961 for some 50 priests making postgraduate studies in Washington. Father Schaffhauser was buried in the community cemetery, Divine Word Seminary, Techny, Illinois, November 23.



Very Rev. Louis Schaffhauser, S.V.D.

INTENTIONAL SECOND EXPOSURE



Regional Seminary, Catamarca, Argentina, foreground.

Ceja, which is twenty-five miles distant from the city of Medellin in central Columbia. This seminary, Christo Sacerdote, is of major importance since it is the national seminary for older aspirants to the priesthood. There are many professionals among the two hundred men attending the seminary. From Peru, Panama, Nicaragua, Venezuela, Bolivia and Cuba, men come to pursue their studies for the priesthood.

The seminary is under the direction of the bishops of Columbia.

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TWO AFRICAN BRIEFS



Rome

On October 26, 1963, Mr. Joseph Panford, member of the Divine Word Missionaries' parish of Korifidua, Ghana, presented to the Holy Father, Paul VI, a sample of a multicolored Church Unity garment. The garment has on the chest a sketch of St. Peter's. Over the basilica are the words: "That all may be one." In the photo Mr. Panford is wearing one of the garments, over 3000 pieces of which have been sold. In December a Church Unity (Ecumenical) Congress sponsored by the parish was held with Protestant ministers in attendance. Mr. Panford was chairman of the congress. The Holy Father expressed great interest in the Korifidua Church Unity Congress and admired the garment.

Accompanying Mr. Panford at the presentation is Reverend Carlos A. Lewis, S.V.D., prefect of the Divine Word Major Seminary in Rome. (Father Lewis graciously furnishes *the Divine Word Messenger* with the biographical sketches and pictures of newly consecrated African Bishops. He is editor of the booklet, *Catholic Negro Bishops* [1958]. The booklet is avail-

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Dahomey, West Africa

Mission Secretary, Fr. William Hunter, S.V.D., highlighted his recent sojourn in West Africa by visiting the Lake Dwellers of Sokome. There are 12,000 of these Lake Dwellers living in five villages, a haunting and irresistible call to every priest visiting here to remain and give them the True Faith.



Left to right: A young seminarian from Cotonou, Dahomey; The Chief of the Lake Dwellers, and Fr. William Hunter, S.V.D.

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regrettably, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES (Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. **NOVENA OF MASSES**—fifteen dollars. **GREGORIAN MASSES** (requested customarily for but a single departed soul)—fifty dollars.

..... cut on this line

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Kind of Mass? _____

How many? _____

For what intention? _____

Offering? _____

Send Mass intentions (with your name and address) to:

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DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI 39520

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

SEND CLAVER YOUR CANCELLED STAMPS

Our seminarians can put all your cancelled stamps to work by providing aid to the missions and missionaries with the revenue derived from your stamps. We can use any type of stamp in any quantity. When you have saved enough stamps to fill a box of any size, please mail to:

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MARCH - APRIL, 1964

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Send certificate to:

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI

(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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UPDATING SEMINARY TRAINING

Director of Scholastics, Divine Word Seminary, Bay Saint Louis, Miss.

The self-examination of the Church is taking on an ever-broadening scope. An issue of current interest and up for consideration by the Vatican Council is the training of our seminarians, the future priests. Are these young men being formed to meet the demands of a modern world?

There are those who contend that our whole present system of forming future priests must be thoroughly changed. Others take a more moderate position, saying that only certain aspects of the training program need be updated. Articles have been written in Catholic periodicals stressing the need of a new approach. They contend that our seminarians are living in and being trained for a world that is very different from the actual conditions in which they will carry out their Apostolate. Whatever be the opinions regarding our present system of training future priests, the reevaluation is inevitable.

There are, however, a few points to keep in mind when considering possible changes in our training program. First, updating of seminary systems does not necessarily mean the complete overthrow of what is already in existence. The seminaries have and still produce many holy and zealous priests who do much to further The Apostolate of Christ. It would be a mistake, therefore, to condemn the present system outright. Secondly, it is to be kept in mind that a renewal or updating of seminary training cannot be the same for all countries, nor will it necessarily be approached in the same way for Religious Congregations as for Diocesan Seminaries. General principles can be drawn up and proposed. But their application must be adapted to the needs of particular countries, or the needs of a particular Diocese or Religious Congregation.

A few general principles proposed for consideration in training seminarians for the priesthood were presented by Father Eugene Kennedy, M.M., Ph.D., at a lecture given at Notre Dame Seminary, New Orleans

for faculty members of surrounding seminaries. Father Kennedy spoke on the topic, "Emotional Development of Seminarians".

He proposed as a first principle his notion of an emotionally mature person. The emotionally mature person is the one who knows how to love. The process of maturing is the transition from the state of being loved, cared for, to that of loving and caring. This, said Father Kennedy, is the genius of the Apostolate. This is what we must develop in our seminarians.

Knowing how to love is to cultivate a deeply interpersonal relationship with those among whom we will work as priests. Admittedly this will involve a certain risk, but this risk must be taken, for it is only through loving others as persons that we will reach them and ultimately bring them to Christ. Thus, the commitment of the priest is to love. He must contact others person to person.

Certain requisites must be fulfilled in the seminary itself to bring about this desired emotional maturity. First of all, the seminarian must meet in his Superiors and Professors mature adults, who already have this ability to love, who are sincere and understanding. They must see in those forming them real persons, dealing with real persons.

Secondly, the atmosphere of the seminary must be made as normal and as natural as possible. Conditions must resemble as closely as possible the natural conditions of the world, without endangering the unworldly spirit that must at the same time exist in the seminary. A healthy, normal atmosphere will produce healthy and normal priests, who will be persons and who will be able to face the competition of the world without feeling out of place, without having to make an about-face in their adaptation to it.

All this must be brought about with the relation of the world as it is today. These few general ideas can do much to correct situations that are not completely ideal in our seminary programs of today. ■

Pine Bluff's "CARPENTER PRIEST"

by C. BURNS, S.V.D.

In Pine Bluff, Arkansas, one scorching day last summer, atop the unfinished roof of St. Peter's School, a well worn hammer missed a nail, and added another purple trade mark to the thumb of the "carpenter priest". Mr. Edward O'Bryant, a parishioner lending a hand that day, recollects that Father Joseph Kehrer, S.V.D., sprawled on his back in agony, and boomed to high heaven, "Never again. This is it!" This referred to is the new school for St. Peter's Parish, the fourth building Father Kehrer has constructed for the parish in less than nine years. He has done most of the work himself.

The Divine Word Missionary first built a parish cafeteria. Then he built a new rectory. Then a convent, and finally the school, an attractive six-classroom structure that has replaced a decrepit wooden building that the pastor sold for \$1,000 to make room for a blacktopped playground.

The new school is of concrete blocks faced with brick. Its total cost was only \$50,000, due to the saving that Father Kehrer's facility with carpenter's tools made possible. It took Father Kehrer two years to build the school in his spare time, "mostly before Mass in the morning and in the evening by moonlight."

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Father Kehrer**



UPDATING SEMINARY TRAINING

The self-examination of the Church is taking on an ever-broadening scope. An issue of current interest and up for consideration by the Vatican Council is the training of our seminarians, the future priests. Are these young men being formed to meet the demands of a modern world?

There are those who contend that our whole present system of forming future priests must be thoroughly changed. Others take a more moderate position, saying that only certain aspects of the training program need be updated. Articles have been written in Catholic periodicals stressing the need of a new approach. They contend that our seminarians are living in and being trained for a world that is very different from the actual conditions in which they will carry out their Apostolate. Whatever be the opinions regarding our present system of training future priests, the reevaluation is inevitable.

There are, however, a few points to keep in mind when considering possible changes in our training program. First, updating of seminary systems does not necessarily mean the complete overthrow of what is already in existence. The seminaries have and still produce many holy and zealous priests who do much to further The Apostolate of Christ. It would be a mistake, therefore, to condemn the present system outright. Secondly, it is to be kept in mind that a renewal or updating of seminary training cannot be the same for all countries, nor will it necessarily be approached in the same way for Religious Congregations as for Diocesan Seminaries. General principles can be drawn up and proposed. But their application must be adapted to the needs of particular countries, or the needs of a particular Diocese or Religious Congregation.

A few general principles proposed for consideration in training seminarians for the priesthood were presented by Father Eugene Kennedy, M.M., Ph.D., at a lecture given at Notre Dame Seminary, New Orleans

Director of Scholastics, *Divine Word Seminary, Bay Saint Louis, Miss.*

for faculty members of surrounding seminaries. Father Kennedy spoke on the topic, "Emotional Development of Seminarians".

He proposed as a first principle his notion of an emotionally mature person. The emotionally mature person is the one who knows how to love. The process of maturing is the transition from the state of being loved, cared for, to that of loving and caring. This, said Father Kennedy, is the genius of the Apostolate. This is what we must develop in our seminarians.

Knowing how to love is to cultivate a deeply interpersonal relationship with those among whom we will work as priests. Admittedly this will involve a certain risk, but this risk must be taken, for it is only through loving others as persons that we will reach them and ultimately bring them to Christ. Thus, the commitment of the priest is to love. He must contact others person to person.

Certain requisites must be fulfilled in the seminary itself to bring about this desired emotional maturity. First of all, the seminarian must meet in his Superiors and Professors mature adults, who already have this ability to love, who are sincere and understanding. They must see in those forming them real persons, dealing with real persons.

Secondly, the atmosphere of the seminary must be made as normal and as natural as possible. Conditions must resemble as closely as possible the natural conditions of the world, without endangering the unworldly spirit that must at the same time exist in the seminary. A healthy, normal atmosphere will produce healthy and normal priests, who will be persons and who will be able to face the competition of the world without feeling out of place, without having to make an about-face in their adaptation to it.

All this must be brought about with the relation of the world as it is today. These few general ideas can do much to correct situations that are not completely ideal in our seminary programs of today. ■

Pine Bluff's "CARPENTER PRIEST"

by C. BURNS, S.V.D.

In Pine Bluff, Arkansas, one scorching day last summer, atop the unfinished roof of St. Peter's School, a well worn hammer missed a nail, and added another purple trade mark to the thumb of the "carpenter priest". Mr. Edward O'Bryant, a parishioner lending a hand that day, recollects that Father Joseph Kehrer, S.V.D., sprawled on his back in agony, and boomed to high heaven, "Never again. This is it!" This referred to is the new school for St. Peter's Parish, the fourth building Father Kehrer has constructed for the parish in less than nine years. He has done most of the work himself.

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The New St. Peter's School

parish helped the pastor, particularly in completing the roof. Parishioners purchased individual doors as memorials for departed loved ones.

250 children already are attending the new school but only about 40 of them are Catholics. Six Sisters, Missionary Servants of the Holy Spirit, and two lay teachers staff the school. A classroom-to-classroom visit attests to the determined effort being made by the teachers to inspire greater efforts from academic leaders, to prod the underachievers, and to encourage the less talented.

Most Reverend Albert L. Fletcher of Little Rock apparently had not heard of the thumb smashing incident which began this article. At the dedication banquet, Bishop Fletcher offered a new challenge to Father Kehler, the replacement of the 60-year old St. Peter's Church whose walls are literally pulled together with iron rods to halt their leaning. Those of us "who had heard" smile knowingly at the "Never again!" We are counting the days until a crashing sledge hammer will announce that the blueprints are in the making, and the "carpenter priest" has scaffolded again in the interest of God and souls. ■



Sister John, S.S.P.S., directs choir with Sister Isentruude, S.S.P.S., as organ accompanist.



Sister Aelicia, S.S.P.S., teacher at St. Peter's; the pastor, and Very Rev. Robert Pung, S.V.D., the Visitator General.

OF ACCOMPLISHMENT and CHALLENGE



The youngsters contribute to parish festivities.



St. Peter's Church — The new challenge.

at St.
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Missions

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss. 39

INTENTIONAL SECOND EXPOSURE

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by THOMAS PETERS

(Ed's note: Thomas Peters is the Director of United Community Services Special Youth Project of Lorain, Ohio.)

Do you say Father or Rabbi, Reverend or Mister?

Should we call them by their full title or just by their natural names? How will the Priest feel sitting next to the Rabbi? How will the Rabbi feel sitting next to the Pentecostal Minister? These were some of the questions we had to ask as we prepared to hold the first meeting of the Lorain County Conference on Religion and Race.

Lorain County is a small industrial and rural area in Northern Ohio bordering on Lake Erie, it is composed of two larger towns, one a typical steel city, Lorain, with a great mixture of nationalities. The other city, Elyria, is a more midwestern New England type community. The entire county has a population of about 250,000 people with the city of Lorain having 70,000 and the city of Elyria about half that number.

A year ago the Mayors of both cities decided to have Human Relations Committees to work on the race problem. These were committees composed of clergy, industrialists and other people in the community, of Negro and white races who were interested in discussing and working on the problems that the Negroes face. After some time they became aware of their own limitations and of a need to expand into the community if they were to achieve some of the goals that they saw.

Meanwhile I had attended some of the seminars on the follow-up work of the National Conference on Religion and Race. This conference was held in Chicago of January 1963 and brought



Left to Right: The Author, Thomas Peters; Rev. Alex Dandar, Elyria, Ohio; Father Jerome Turins, Amherst, Ohio, at the Lorain County Conference.

together over 800 clergy and some lay people of all the major denominations in the United States. They arrived at certain principles and 62 action steps which the churches could employ in the race crisis. In a sense every major organized religion became committed to the race problem and to certain action steps when their leaders attended the National Conference in Chicago. This was one of its main contributions to the role of the churches in the race problem. They committed the churches to a program of action.

The Lorain Mayor's Committee knew about the Conference on Religion and Race and asked one of its members to look into the possibility of organizing a local conference in Lorain County. I was assigned this task because of my familiarity with the conference in Chicago. I acquired the program of the original conference which listed all the participating bodies and about 50 copies of a manual printed after the conference with the major ideas and the 62 action steps. With these I made appointments with the various clergy groups around the county. It was a simple matter to be allowed to speak in front of the Ministerial Associations and Deanery Priest meetings. It was also a simple matter to contact the outlying clergy and tell them about the idea.

At every group I showed them the program and showed them how their parent body had participated in the National Conference and I left a pam-



Left to Right: Rev. Panagiotis Kastans of the Czech Orthodox Church, Lorain, Ohio; Rev. George Short of the Second Methodist Church, Elyria, Ohio; Rabbi Samuel Meyer, Lorain, Ohio at the Lorain Conference.

phlet for each one of the clergy, and asked if they would be interested in forming such a group in Lorain County. They all expressed a positive desire to form this group. They were quite surprised that their parent bodies had participated in the National Conference in Chicago to such a degree, and were happy to find the practical action steps outlined in the booklet.

The various clergy groups, Negro and white, Protestant, Catholic and Jewish agreed to send representatives to an organizational meeting. They suggested that I, as a neutral person, would chair the first meeting. We decided to have the meeting at a settlement house to avoid connecting it with any particular denomination. About 40 key clergymen attended this first meeting and elected officers to continue their work. I suggested that they form committees based on the work of the National Conference in Chicago. The group decided to have five committees: 1) securing facts on racial exclusivism in the churches; 2) education on the moral issue involved through home visits, literature, and sermons; 3) the church as a business power in buying, contracting and using recreational facilities; 4) neighborhood action, especially in housing, and 5) coordinating the work of this Conference with the work of other voluntary and governmental groups in the community, particularly those groups working on the race problem.

The problem of introducing the various clergy was solved by asking them to introduce themselves. They used first and last names such as Bill Smith or Ed Jones and told their church and denomination. A spirit of friendliness developed at the very first meeting. Coffee and rolls were served by the ladies of the Catholic Interracial Council.

The group decided to meet on a monthly basis and appoint the various committees, and to elect a president and a number of vice presidents. Rabbi Samuel Meyer was elected president and the vice presidents were clergymen of Catholic, Orthodox and Protestant faiths, both Negro and white.

Since the organizational meeting the Executive Committee has been meeting weekly in the various churches of the members of the Executive committee. A spirit of friendliness and ease has been developing this way. They usually meet in the morning and have sort of a breakfast together. A second meeting has already been held for the broad group and over 60 clergymen attended. The best time for meetings seems to be early in the week in the morning from about 10 until noon, and it seems best if coffee is served as it helps to relax the atmosphere. It was decided that lay people should participate in these meetings if invited by the clergy. It was felt that the clergy needed a period of time to adjust to each other before the group was broadened.

It seems to us that some of the important points to keep in mind in organizing such a conference in a community are the following: the Negro community must definitely be involved through their own ministers and through some of their key church lay

(Continued on Page 47)

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COLLEGIO DEL VERBO

VIA DEI
VERBITI

Two Filipino students happy to be home again after attending classes.

Collegio del Verbo Divino-Rome

by JOSEPH SIMON, S.V.D.



Collegio del Verbo Divino

When one thinks of a wall, he sees a prison, a medieval castle, or a monastery. But in Rome there are many other things besides these that are encircled by a wall. Private homes, public buildings, apartment houses, and also monasteries rise behind the protecting height of a wall. Collegio del Verbo Divino, the house of the Divine Word Missionaries in Rome, is also walled in. Looking at the Collegio from a distance, one gets the feeling that the surrounding land has been cut away, leaving the collegio perched on a man-made hill. In front of the Collegio stretches the large "Piazzale Partigiani". This is a sprawling square that fronts the train station where all of the dignitaries arriving in Rome by Train are met with "pomp and circumstance". As with all squares in Rome, in the middle of the "Piazzale Partigiani" bubbles the ever present fountain. Our men at the collegio always have a ring side seat to the ceremonies that take place before the station. To the right of the collegio runs the "Viale Marco Polo", one of the main highways by which trucks rumble their way in and out of Rome. On the other side of the collegio are

a warehouse and many train tracks, always moving, always busy, always noisy. When I left Rome in July 1963, three apartment houses were slowly rising behind the collegio. From the street leading to the collegio not much of it can be seen, for the sloping land in front of the collegio has been leased to a nursery, and the trees and plants form a second wall, a living wall of green.



Father Joseph Simon, S.V.D., Teacher of Church History, Divine Word Seminary, Bay St. Louis, Miss.

INTENTIONAL SECOND EXPOSURE



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The word "collegio" or college does not have the same meaning we assign to it in English. It means only the place where seminarians live while they are taking courses in some university of Rome. No classes are held at the Collegio del Verbo Divino. Most of our men attend the Gregorian University conducted by the Jesuits.

The Generalate or headquarters of the Society of the Divine Word (Divine Word Missionaries) is also housed at the collegio. The Superior General of the Society, together with his Consultors and other officials, lives there. The founder of the Society, Venerable Arnold Jannsen, was reluctant to transfer the headquarters of the Society to the Eternal City. He thought such an action would be presumptuous on the part of an order with such humble beginnings. Even in his life time, however, it became evident that the success of the mission work of the Society would depend very much on a close connection with the Holy See. The Generalate was moved to Rome in 1888. There arose the idea that some of the future teachers and professors of the Society should also be educated at Rome. From Germany and Holland young priests and seminarians began wending their way to Rome. Only later did the Americans come. Among the first from the United States was a seminarian from the Divine Word Seminary of St. Augustine, Frater Joseph Bowers. He was sent to Rome to complete his studies for the priesthood. On January 22, 1939, he was ordained there. Years later, in 1953, he became the first alumnus of St. Augustine's to be consecrated a bishop.

The heart and center of the Society is at the Collegio del Verbo Divino. Directions and appointments go out from this center to the cities of Germany, Holland, and the United States, as well as to the bush villages of New Guinea and Africa. The importance of the collegio in the work of the Society is very noticeable. From one day to the other missionaries from distant

places arrive and depart, bringing with them reports and problems. A superior from Formosa or the Philippines may wing his way to Rome and there place before the Superior General a problem that only he can solve. The next day that superior is back at his post. With such happenings the seminarians and student priests cannot help having an intimate and vivid picture of the world-wide work of the Society.

On the physical side, the buildings of the collegio are far from being masterpieces of architecture. World War II left scars on them, and the scars remain in spots. The railroad tracks, less than eighty yards from the side of the buildings, were bombed again and again by the Allies, sending bits of metal and concrete crashing against the side of the building. The "Pyramid", a small model of those of Egypt, that stands but one block from the collegio was the scene of the final battle between the Italians and Germans. The Germans defeated by the Italians were driven from the city. Our priests at the collegio listened to the sound of shots and the whistle of bullets. With the silence came the message: the Germans are gone; the battle of Rome is over!

The work of the Generalate is not the only activity of wide influence that is directed from the collegio. The Divine Word News Service is another. Father Ralph Wiltgen, S.V.D., an American from Chicago, has been the prime mover and coordinator of this work. In its beginnings the Divine Word Service had as its main purpose to inform the different members throughout the world of the various activities of the Society in other sections of the world. "Arnoldus", a monthly magazine, is the organ of this work. For this reason it is printed in three languages, English, German, and Spanish. To spread news and the propaganda of the Society to non-members in order to make the Society better known, Father Wiltgen continually

publishes news-releases. These, too, are printed in a number of languages. Vatican Council II opened a new field for Father Wiltgen, and he jumped into the middle of this field. Press conferences for our bishops (26) and other bishops were set up by Father. From these press conferences came and are still coming many informative news-releases, which are then translated into many languages including Arabic. Because of the great amount of work imposed by Council II Father Wiltgen was forced to relinquish for a time the strictly Society news work, as the "Arnoldus" and bulletins on Society work. This work was handed over to Father John Boberg, S.V.D., a young American priest assigned to Rome to study Missiology.

Among notables at the collegio, probably the most noted is Father Henry Emmerich, S.V.D. Father Emmerich is the cartographer for the Sacred Congregation of the Propagation of the Faith. It all started in 1958 when Pope John XXIII told the Secretary of this Congregation that it would be good if he had a world globe on which all the different dioceses of the Church were outlined. Then, said the Pontiff, when a bishop comes to make his report, he would be able to pinpoint his diocese without difficulty. The Secretary, Archbishop Sigismondi, related the remark to Father Emmerich, and Father got to work. The results was a globe, four feet in diameter and reaching six feet when mounted. It is illuminated from within and rotates by means of a small motor. This was the first of many globes, for they must constantly be brought up to date as new dioceses are created. Just before he died, Pope John received a new globe from Father, and the first one was placed in our seminary at Nemi, a small town outside of Rome. Father Emmerich's work for

the Vatican dates back to the 1920's, and the giant maps he made for the Vatican Mission Exhibition of 1925 are still on display at the Lateran Museum in Rome.

One is struck by other things at the Collegio del Verbo Divino. In a collegio in Rome one would expect to find Italians. He will, but he still will be disappointed. Of the 109 Fathers, Seminarians, and Brothers who were there during my stay in Rome, 1961-1963, only seven of them were Italians. In fact, fourteen nations were represented, indicative of the world-wide



Left to Right: Very Rev. John Schütte, S.V.D., Superior General of the Divine Word Missionaries; Fr. Ralph Wiltgen, S.V.D., His Eminence Thomas Cardinal Tien of Formosa; and Fr. Nakamura Kiyoshi, S.V.D.

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places arrive and depart, bringing with them reports and problems. A superior from Formosa or the Philippines may wing his way to Rome and there place before the Superior General a problem that only he can solve. The next day that superior is back at his post. With such happenings the seminarians and student priests cannot help having an intimate and vivid picture of the world-wide work of the Society.

On the physical side, the buildings of the collegio are far from being masterpieces of architecture. World War II left scars on them, and the scars remain in spots. The railroad tracks, less than eighty yards from the side of the buildings, were bombed again and again by the Allies, sending bits of metal and concrete crashing against the side of the building. The "Pyramid", a small model of those of Egypt, that stands but one block from the collegio was the scene of the final battle between the Italians and Germans. The Germans defeated by the Italians were driven from the city. Our priests at the collegio listened to the sound of shots and the whistle of bullets. With the silence came the message: the Germans are gone; the battle of Rome is over!

The work of the Generalate is not the only activity of wide influence that is directed from the collegio. The Divine Word News Service is another. Father Ralph Wiltgen, S.V.D., an American from Chicago, has been the prime mover and coordinator of this work. In its beginnings the Divine Word Service had as its main purpose to inform the different members throughout the world of the various activities of the Society in other sections of the world. "Arnoldus", a monthly magazine, is the organ of this work. For this reason it is printed in three languages, English, German, and Spanish. To spread news and the propaganda of the Society to non-members in order to make the Society better known, Father Wiltgen continually

publishes news-releases. These, too, are printed in a number of languages. Vatican Council II opened a new field for Father Wiltgen, and he jumped into the middle of this field. Press conferences for our bishops (26) and other bishops were set up by Father. From these press conferences came and are still coming many informative news-releases, which are then translated into many languages including Arabic. Because of the great amount of work imposed by Council II Father Wiltgen was forced to relinquish for a time the strictly Society news work, as the "Arnoldus" and bulletins on Society work. This work was handed over to Father John Boberg, S.V.D., a young American priest assigned to Rome to study Missiology.

Among notables at the collegio, probably the most noted is Father Henry Emmerich, S.V.D. Father Emmerich is the cartographer for the Sacred Congregation of the Propagation of the Faith. It all started in 1958 when Pope John XXIII told the Secretary of this Congregation that it would be good if he had a world globe on which all the different dioceses of the Church were outlined. Then, said the Pontiff, when a bishop comes to make his report, he would be able to pinpoint his diocese without difficulty. The Secretary, Archbishop Sigismondi, related the remark to Father Emmerich, and Father got to work. The results was a globe, four feet in diameter and reaching six feet when mounted. It is illuminated from within and rotates by means of a small motor. This was the first of many globes, for they must constantly be brought up to date as new dioceses are created. Just before he died, Pope John received a new globe from Father, and the first one was placed in our seminary at Nemi, a small town outside of Rome. Father Emmerich's work for

the Vatican dates back to the 1920's, and the giant maps he made for the Vatican Mission Exhibition of 1925 are still on display at the Lateran Museum in Rome.

One is struck by other things at the Collegio del Verbo Divino. In a collegio in Rome one would expect to find Italians. He will, but he still will be disappointed. Of the 109 Fathers, Seminarians, and Brothers who were there during my stay in Rome, 1961-1963, only seven of them were Italians. In fact, fourteen nations were represented, indicative of the world-wide



Left to Right: Very Rev. John Schütte, S.V.D., Superior General of the Divine Word Missionaries; Fr. Ralph Wiltgen, S.V.D., His Eminence Thomas Cardinal Tien of Formosa; and Fr. Nakamura Kiyoshi, S.V.D.

Send

our contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

Collegio del Verbo Divino

activity and work of the Society of the Divine Word. Italian is the official language of the collegio, but you are more likely to hear English and German. From Europe, North and South America, the Philippines, Indonesia, and India men come to the collegio in Rome. Having been trained together, they will leave to go their separate ways to carry on the work of the Society, imbued not only with a special love for the Church and her Pontiff, but also with a concrete idea of the catholic mission work of their own Society. They will take back the conviction and feeling that the Society is a united endeavor to bring the Gospel to all men. Even more, they share in this work; they are cogs in a great wheel—the mission activities of the Church.

While life in Rome may seem unreal to many foreign seminarians, especially to Americans, it does offer some consolation. Many places, famous in history, dot the route our men take to the university each day. From our collegio the seminarian crosses remnants of the old Roman Wall, walks past the Baths of Caracalla and turns towards the Circus Maximus, the scene of many

races, one made famous in the movie, "Ben Hur". He turns right and approaches the Arch of Constantine. Across the street looms the Colosseum, once covered with beautiful marble statues, now wearing the drab garment of ruin as if in mourning for the many that lost their lives within its walls. The last part of the seminarian's walk takes him through the Roman Forum where Cicero and other great orators of ancient Rome once held audiences spell-bound in ages past. Near by stands the symbol of modern Italy, represented in the Victorio Emmanuel Monument or the "Altar of the Fatherland" as it is called.

Two blocks beyond the university is a scene that is famous everywhere. The Trevi Fountain is constantly encircled by tourists from all parts of the world. This fountain has been immortalized in the popular song "Three Coins in a Fountain". The legend has it that if one who is about to leave Rome comes to the fountain and throws in a coin, he is certain to return to the city one day. Is the legend true? I do not know. Did I throw in my coin before leaving? Well, that's a secret. ■



Father Eugene Ahner, S.V.D., strolls past the Colosseum.

Lorain Conference (Continued from Page 41)

people; the people initiating the project must know how to speak to people of different religions so that their own prejudices do not enter into the picture. The conferences must study their own position in the community in relation to work of other groups so that efforts are not duplicated. It seems important in our community that we differ from the work of the Human Relations Committees; these are concerned with jobs and housing and the work of the Conference on Religion and Race should be more concerned with reaching into the hearts of men.

The Catholic Interracial Council is seen as implementing decisions of the conference in the Catholic parishes and has also agreed to be the group responsible for arranging and carrying out county-wide home visit programs in the near future. The Catholic Interracial Council held a number of home visits during the past year and will use these people as moderators on the county-wide program. The clergy voted to begin having home visits between Negro and white clergymen so that they themselves would know what this experience is. Since the formation of the Conference a number of Protestant lay people and clergymen have been meeting and will perhaps evolve into a group which is able to carry out the work of the conference in the Protestant churches in the area.

A real puzzle has been the question of why this was not done long ago. Now that the conference has been formed a number of people in other professions have been making remarks like: "Isn't it strange that it took the clergy so long to unite, they have so many problems in common?" At this point we have not even begun to realize the many areas in which we can work. I write this as a layman but I use the word "we" because here the clergy and the laymen are working together to use the power and the influence of the church on the problems of the community. I am quite sure as time goes along that they will not only be working on the race problems but

on problems of juvenile delinquency and related areas.

If a community does not have any organization involving the clergy of the various faiths it is my strong belief that this should be the object of the activity of some group in the community. It can be done simply by acquiring some literature from the National Conference on Religion and Race office and then appointing one person to go around speaking to the various groups and convening the first meeting. The group will then operate on its own. If a lay person is offered the job of chairmanship or presidency it seems to me that he should refuse so that the clergy will feel that this is chiefly their organization. All of us at this conference feel very close to Pope John as we see the spirit developing between the men and women of various faiths as well as differing races. Potential is unlimited. A few of the other projects beside the home visit program will be a month long sermon plan to be followed in all of the parishes that will participate; literature will be made available in various churches on different aspects of the race problem. The other committees will work in the areas assigned to them and their work is descriptively indicated by the very title of the committee.

It should be noted that a number of clergy in a community do not belong to the regular ministerial associations; these are sometimes men of certain pentecostal churches and other unaffiliated groups. These clergy should not be excluded from the conference and should be sent personal letters inviting them to attend the meetings. We have found it good to send a resume of the minutes to each clergymen along with his invitation to the next meeting. We have found that it is not adequate to send a letter just to the Pastor or the Chief Minister but that we should also send one to the assistant in each church. It is certainly no secret that not all clergy care to be involved in the race problem.

Collegio del Verbo Divino

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MISSIONARY

as told by veteran cameraman



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1 Frater Cecilio Jayme, S.V.D., one of our theological students, makes the most significant point by calling the attention of two minor seminarians to our main chapel as the focus of all seminary activity.

2 Father Le Brun, S.V.D., professor of dogma, emphasizes a point in his course to Frater Gerhard Vogel (standing) and Frater John Oubre.

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Make it your point to foster the mission

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By cameraman W. White, S.V.D.



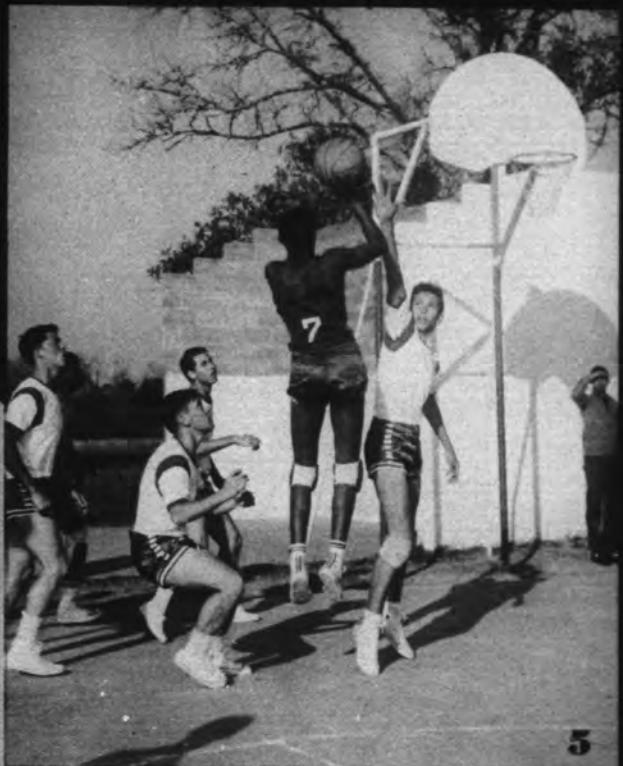
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3 Student accordionist Bernard Smithee points out an agreeable passage to fellow students, Rene Jones.

4 Brother Joseph, S.V.D., makes it a point to keep the community's shoes in shape.

5 The point here is obvious.



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the missionary activities of the Church!

INTENTIONAL SECOND EXPOSURE

MISSIONARY

as told by veteran cameraman



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AN URGENT CALL TO CO M

by FRATER WILLIAM J. KELLEY, S.V.D.

A vocation — a call by God to serve Him, is an invitation to sanctity. This is required, however, of each and every person on earth, namely that we serve God according to our state of life. The special divine calling by God to the religious life for the young person, i.e., "Come follow Me", is indeed, the highest and greatest possible means of consecrating oneself entirely to His service. Nevertheless the call demands a commitment of generosity on the part of the young person. All too often this spirit of generosity along with the right intention and decisive will is present in the young adolescent, but he or she meets with the complexities of modern society that tend to lead him or her astray. If this were not true, when then does there still exist a tremendous deficit of priests, Brothers, and Sisters in the world? Truly, in some instances, the commitment is lacking. Father William Gibbons, speaking on the shortage of clergy in the world, said, "Looking at the world in its entirety, several things about religious commitment quickly become evident. First is that Catholicism and Christianity generally, accounts for appreciably less than one-half mankind's numbers. In a world population of 3.2 billions (1963), approximately 570 millions are baptized Catholics. This is not quite one-fifth of the total.

"In the United States there are now approximately 57,000 priests and a Catholic population of perhaps 48 millions (annually reported figures can be regarded as incomplete). This means one priest per 850 Catholics, a situation comparable to France, Italy, Spain. Even when non-Catholic population is counted in, there are but 3,200 U.S. residents per priest. Canada is better off, with one priest for each 600 Catholics and for 1,300 of total population.

"Not all dioceses in the United States are equally well served by resident priests. Thus on the East Coast,

where generally there are 800 or fewer Catholics per priest, two large and rapidly growing dioceses are quite shorthanded. One has 1,200 Catholics per priest, the other 1,650. And several extensive dioceses of the West and South have for years experienced shortages to critical degree."

To meet such a challenge of commitment for the above statements, we shall analyze briefly the hindrances often met with by a would-be generous adolescent. A good starting point is the basic unit of society itself — the family. Within the family, the germinal seed of a future vocation is found. The process of maturing this seed into a full grown vocation depends, to a great extent, upon the influence that the parents exert over the child. All too often when a boy or girl mentions to their parents the desire of serving God in the priestly life, or as a Brother or Sister, immediate opposition is present. But why is this true in case after case? Many reasons are given, such as "Johnny or Mary is too young to know what he or she wants in life; he or she doesn't know what life is all about, but in a few years they will," etc. The truth may very well be the exact opposite. They do know.

Sometimes there is a failure of effective communication between the parents and the child, or even a more deeply rooted, unintentional sense of possessiveness. They are afraid that everything they have will be lost. Lost to what? God? How can one fail to see the truth? Giving a son or daughter to the service of God is not a loss, but a gain — a gain of immeasurable depth. It is especially true because they gain a closer union with their son or daughter through the graces which God gives to them for their love for Him. The bond of love takes on a greater and a more closely knit union between parents and child as a result of their spiritual covenant. Parents also fail to see that when they conjure

CO 'MMITMENT - *God Calls To Us*

up excuses, they are actually hurting their boy or girl desiring to answer the divine call. If they really love their child, then they would whole-heartedly cooperate with God's call instead of frustrating it. Parents have the moral obligation of not hindering God's plan for their child especially when it comes to a *special call*. They must create a suitable spiritual atmosphere and a spiritual outlook for their child — a spirit of prayer, humility, self-sacrifice, obedience. This outlook must be so deeply engrained and rooted that it carries over into the school, the neighborhood, and social environment. Taking all these considerations into account which have been presented briefly, I believe that most of the important factors that influence the vocation have been touched upon, i.e., the home, education, etc. However, there still remains the all important and most important factor to be discussed — the person himself or herself. What are some of the complexities of modern society that confront the youth of today?

Pope Paul VI has aptly summed up the situation when he said the main problems are "the spirit of criticism toward all things and all people, insufferance of every moral bond and a desire for unbridled freedom." The world seems to offer more for them. Our materialistic and secularistic culture stresses materialistic pleasures and comfort which distract youth from the higher and more important things of life. They fail to see and understand that true freedom does not consist in trying to be different, but in the security of total consecration to God. Too often they have a false impression of what seminary or convent life is; much to their surprise, they find out all too soon, if they enter, that it is not dull or uninteresting as they imagined it to be. Yes, I say imagined, for that is precisely what happens. There is more imagination concerning religious life than actual understanding. They believe that they have to give up their

parents and friends, the fun of youth, etc. To combat this mistaken motion there is a need to bring out the positive side of the priesthood, Brotherhood, and Sisterhood. The positive angle has to be emphasized with a more constructive stress on the values and importance of God's call and the manner in which they respond to it. Youth must be made to see that this special call by God is to be esteemed.

On the other hand, many adolescents believe that they have been called, but somehow they are not guided by competent persons. Many youths would be answering the urgent call to commitment were they being given correct guidance concerning their call. So-called competent persons at times may even go so far as to try to persuade the potential priest, Brother or Sister to give up the idea and try another line of endeavor. A true and effective system of guidance and counselling must be there to help the youth develop clear thinking and understanding instead of clouding the circumstances concerning his or her vocation.

A vocation is a free gift of God, and one that must be cherished by those fortunate to have been called. The grace of God leads them to realize more and more the great task before them in the salvation of mankind. They realize all too well that there is a tremendous lack of laborers in the vineyard of the Lord. Whenever they read statements concerning the shortage of personnel, such as given above by Father William Gibbons, they understand ever so clearly that the religious life is not fully understood and appreciated by each and every member of the Mystical Body. If there is no one to answer the call to commitment, the progress of the Church is slowed down even greater, and could even come to a stop in many places because of a shortage of dedicated people to do Christ's work on earth. The need is, indeed, vital. Pray that the Lord of The Harvest will send more laborers into His fields ready to harvest. ■

"The Light of the World"



Father Seamus Langan, S.V.D.



Father Francis Laug, S.V.D.



Father Eugen Reinhardt, S.V.D.

Father

Father Seamus Langan, S.V.D.

Father Seamus Langan, S.V.D., was born in Galway, Ireland, where he attended St. Mary's College. He entered the Novitiate of the Society of the Divine Word at Donamon, Roscommon, Ireland in 1956, where he spent two years of novitiate training, and one year of Philosophy. Another year of Philosophy was taken at University College, Dublin. Father Langan came to the Divine Word Seminary, Bay St. Louis, Miss., in 1960 and there pursued four years of Theological studies. His ordination is set for June 11, 1964, in Roscommon and Most Reverend Bishop Hanley, Bishop of Elphin, Ireland is the ordaining prelate. The young priest will offer his first Mass in his home town June 12, 1964. He has been assigned to the Region of Australia for missionary work.

Father Franz Laug, S.V.D.

Father Franz Laug, S.V.D., age 27, who will be ordained on June 28, 1964, at St. John's Minor Seminary, Bloenried, Germany, comes from Urloffen, in the Diocese of Freiburg, Germany. He joined the Divine Word Missionaries in 1950 at St. Wendel's Minor Seminary where he graduated from the German Gymnasium in 1957. After two years of Novitiate and Philosophy in St. Gabriel's near Vienna, Austria, he came to the United States to finish his Theological studies at the Divine Word Seminary, Bay

St. Louis, Miss. Father Laug has received his assignment for missionary work on the Island Flores, Indonesia.

Father Eugen Reinhardt, S.V.D.

Father Reinhardt was born in Strassburg in 1935. In 1937 his father was deported by the Russians and died in a concentration camp in Russia in 1944. Father Reinhardt entered the Society of the Divine Word at St. Johann, Blonried, Germany in 1948. He continued his studies at St. Wendel's Gymnasium in the beautiful Saarland where he graduated in 1957. He studied Philosophy at St. Gabriel's, Vienna, Austria for two years, and then pursued the study of Theology for one year at St. Augustine's Seminary near Bonn, Germany. The young cleric came to the Divine Word Seminary, Bay St. Louis, Miss. to complete the remaining three years of his Theological studies. He will be ordained in Germany June 28, 1964. His assignment for the immediate future is the Region of Abra in the Philippines.

Father Lawrence Silver, S.V.D.

Father Silver was born in Paxton, Nebraska. He spent the early years of his youth in several different places, one of which was Independence, Missouri during the presidential administration of Harry S. Truman.

The Divine Word Seminary of East Troy, Wisconsin accepted him as a Freshman September 1950. His Novitiate and Junior College courses were

DIVINE WORD MISSIONARIES, Bay St. Louis, Miss.

S.V.D.



Father Lawrence Silver, S.V.D.



Father Byron LaSalle, S.V.D.



Father Michael Moody, S.V.D.

spent in Divine Word Seminaries at St. Mary's, Techny, Ill., and St. Michael's, Conesus, N.Y., respectively. After completing Philosophy in Techny, Father Silver volunteered to study Theology at the Seminary in Bay St. Louis where he will be ordained March 30, 1964, by Most Reverend Joseph Brunini, D.D., Auxiliary Bishop of Natchez-Jackson. He will offer a High Mass in Harrisonville, Mo. at our Lady of Lourdes Church (his present home parish) April fifth, and his First Solemn High Mass will be sung at St. Luke's Church, Sherburn, Minnesota, June twenty-first. Father Silver has been assigned to the missions in Argentina.

Father Silver has one Sister and four Brothers, two of whom are Missionary Brothers of the Oblates of Mary Immaculate.

Father Byron La Salle, S.V.D.

Father Byron La Salle, S.V.D., of Saint Martinville, Louisiana, is the first priest to be ordained from Notre Dame School which is conducted by the Fathers of the Society of the Divine Word and staffed by the Sisters of the Blessed Sacrament. He entered the Divine Word Seminary, Bay St. Louis, Mississippi in 1950. His Novitiate was made at Techny, Illinois. Most Reverend Joseph Brunini, D.D., Auxiliary Bishop of Natchez-Jackson, will ordain Father La Salle March thirtieth. His First Solemn Mass will be sung at Notre Dame Church, St.

Martinville, April fifth. Father La Salle has two Brothers and two Sisters. He is the second oldest among them. He has been assigned to work in the Southern Province of the Divine Word Missionaries. His musical ability and his facility in mastering languages will prove to be invaluable assets in his missionary endeavors.

Father Michael Moody, S.V.D.

Father Michael Moody, S.V.D., will be ordained March 30, 1964. The young cleric is from St. Peter Claver's Parish in Mobile, Alabama, which is conducted by the Josephite Missionaries. He is the first priest to be ordained from the parish in its 52 years of existence. He is also the first Divine Word Missionary ordained from the Mobile-Birmingham Diocese. He attended St. Peter Claver School which was first staffed by the Sisters of the Holy Ghost and later by the Franciscan Sisters of Blessed Kunegunda. After graduating from the Divine Word Minor Seminary, Bay St. Louis, Father Moody made his novitiate and professed his first vows at Techny, Ill.

When the young priest sings his first Solemn Mass at St. Peter Claver's Church, Reverend James V. Clarke, S.S.J., who taught him to serve Mass, will be subdeacon for the occasion. Father Moody has been assigned to work in the Southern Province of the Divine Word Missionaries.

AMERICAN NEGRO PRIESTS for 1964

This issue of the DIVINE WORD MESSENGER includes short biographical accounts of eight new American Negro priests. All will have been ordained by early June. The biographical sketches of Fathers La Salle and Moody are to be found one page 53 of this issue. We hope to complete our annual listing next edition. At least one photograph has been unavoidably delayed. We continue this feature of the DIVINE WORD MESSENGER because we think it is a positive and inspiring service to our readers.

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Father Hol

Father Renat John Holmes, O.S.B.

Father Renat John Holmes, O.S.B., of Concord, North Carolina, is a convert to Catholicism. Baptized in Greensboro, N. C., in 1948, he met an Olivetan Benedictine monk, Father J. Brennan, in 1949, who aroused Father Renat's interest in the ancient order. Father Renat went to Europe in 1950 to make the Holy Year Pilgrimage and visited Father Brennan, who had meanwhile returned to England. He asked to be admitted to the Olivetan Community and was sent to the Maggiore Abbey located in Monte Oliveto, Italy, for his novitiate, following which he made his simple and solemn profession for the Olivetan Benedictine Community. On the death of his father, due to an automobile accident, Father Renat returned to the States. In August of 1957 he was admitted to the Weston Benedictine Priory in Vermont, where he renewed his solemn vows for the Dormition Abbey on Mount Zion in the Holy Land, of which the Weston Priory is a dependent community. Father Holmes did his philosophical studies at the Gregorian University in Rome in 1954 and 1955, and his theological studies at St. Benoit-du-Lac Abbey in Quebec, Canada from 1960 to 1963. He was ordained by the Most Reverend Robert F. Joyce, Bishop of Burlington, at the Weston Priory on August 3, 1963. Along with two other Benedictines, Father Renat is stationed at the Tabgha Monastery on Lake Galilee, a branch priory of the Benedictine Dormition Abbey on Mount Zion. His arrival was noted because of his pastoral potential among Israel's many African Catholic students.

Father De Porres Williams, O.F.M.

Father DePorres Williams, O.F.M., was ordained January 19, 1964 at St. Joseph's Seminary in Teutopolis, Illinois, with the Most Reverend Henry Ambrose Pinger, O.F.M. as ordaining prelate. Father DePorres celebrated his first Solemn High Mass in his home parish, Holy Angels in Chicago. He has been assigned to the Franciscan Province of the Sacred Heart (the St. Louis-Chicago Province). Father DePorres is a convert and has one older sister.

Father Overton James Jones

On May 16th the Rev. Overton James Jones will be ordained by the Most Rev. Celestine J. Damiano, Archbishop-Bishop of Camden, in Immaculate Conception Cathedral, Camden, New Jersey. Father Jones will sing his first Solemn Mass in his parish church in New Orleans, St. Katherine, on May 17th. St. Katherine church was dedicated May 19, 1895, by the Most Rev. Archbishop Francis Janssens. Formerly St. Joseph Church, Archbishop Janssens made extensive renovations in the church, and changed its name to St. Katherine (after Mother Katherine Drexel, who generously donated money for this project). St. Katherine was the first church for Negroes in South Louisiana. Father Jones is the first priest from the historical parish. The fifth of seven children, Father Jones began his studies for the priesthood with the Divine Word Missionaries. He completed his last three years of theology in Albany, N. Y., at the Seminary of Our Lady of Angels. After ordination, he will be assigned to work



Father Holmes, O.S.B.



Father DePorres, O.F.M.



Father Jones

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Father Waldon

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Father Robert Harrison, O.F.M. Cap.

Father Robert Harrison, O.F.M. Cap., is the second of six children. Born in Milwaukee, Wisconsin on January 6, 1937, he attended St. Benedict the Moor School conducted by the Capuchin Fathers in Milwaukee. At St. Mary's Seminary in Crown Point, Indiana, he completed his studies in philosophy. Theology courses were taken at St. Anthony's Seminary in Marathon, Wisconsin. The Most Reverend John P. Treacy of the Diocese of La Crosse will ordain Father Robert on May 16 in Marathon. His first Solemn Mass will be celebrated May 17th in St. Benedict the Moor Church in Milwaukee. He will receive a permanent assignment after completion of his pastoral year in Milwaukee.

Father Clarence Richard Waldon

The Reverend Clarence Richard Waldon, son of Mr. and Mrs. Thomas G. Waldon of Terre Haute, Indiana, will be ordained for the Archdiocese of Indianapolis on May 3, 1964, by the Most Reverend Paul C. Schulte in the Archabbey of St. Meinrad, St. Meinrad, Indiana. Father Waldon was born September 3, 1938 in Terre Haute. As a member of St. Ann's parish, he attended the parochial school. Upon graduation from elementary school, he

entered St. Meinrad's Minor Seminary in September of 1952. Father Waldon did his philosophy and theological studies at St. Meinrad's and also received the degree of Bachelor of Science from the abbey college, majoring in Biology. His plans are for a Master's Degree in Educational Guidance at Indiana State College following his ordination. Father Waldon will offer his first Solemn High Mass with his parents and an older brother in his home parish of St. Ann's on May 10, 1964.

Father Emerson John Moore

His Eminence Francis Cardinal Spellman will ordain the Rev. Emerson John Moore in Saint Patrick's Cathedral, New York City, May 31, 1964. Father Moore, a convert, was baptized at the age of 12, along with two younger sisters, at his parish church, St. Augustine's, in New York City. Though he remained in the public school system, Father Moore was an active member of his parish's altar boy society. He attributes his vocation to the close contact maintained with his diocesan parish priests. St. Joseph Seminary, Yonkers, N. Y., was the setting for Father Moore's philosophical and theological studies. St. Patrick's Cathedral, New York City, is the grand setting for his first Solemn High Mass, May 31, 1964. In 1961, the three children of the Moore family had the happiness of having the entire family unified in faith—father and mother were received into the Church. Father Moore will be assigned in the Archdiocese of New York at a later date.

AMERICAN NEGRO PRIESTS for 1964

This issue of the DIVINE WORD MESSENGER includes short biographical accounts of eight new American Negro priests. All will have been ordained by early June. The biographical sketches of Fathers La Salle and Moody are to be found one page 53 of this issue. We hope to complete our annual listing next edition. At least one photograph has been unavoidably delayed. We continue this feature of the DIVINE WORD MESSENGER because we think it is a positive and inspiring service to our readers.

Father Renat John Holmes, O.S.B.

Father Renat John Holmes, O.S.B., of Concord, North Carolina, is a convert to Catholicism. Baptized in Greensboro, N. C., in 1948, he met an Olivetan Benedictine monk, Father J. Brennan, in 1949, who aroused Father Renat's interest in the ancient order. Father Renat went to Europe in 1950 to make the Holy Year Pilgrimage and visited Father Brennan, who had meanwhile returned to England. He asked to be admitted to the Olivetan Community and was sent to the Maggiore Abbey located in Monte Oliveto, Italy, for his novitiate, following which he made his simple and solemn profession for the Olivetan Benedictine Community. On the death of his father, due to an automobile accident, Father Renat returned to the States. In August of 1957 he was admitted to the Weston Benedictine Priory in Vermont, where he renewed his solemn vows for the Dormition Abbey on Mount Zion in the Holy Land, of which the Weston Priory is a dependent community. Father Holmes did his philosophical studies at the Gregorian University in Rome in 1954 and 1955, and his theological studies at St. Benoit-du-Lac Abbey in Quebec, Canada from 1960 to 1963. He was ordained by the Most Reverend Robert F. Joyce, Bishop of Burlington, at the Weston Priory on August 3, 1963. Along with two other Benedictines, Father Renat is stationed at the Tabgha Monastery on Lake Galilee, a branch priory of the Benedictine Dormition Abbey on Mount Zion. His arrival was noted because of his pastoral potential among Israel's many African Catholic students.

Father De Porres Williams, O.F.M.

Father DePorres Williams, O.F.M., was ordained January 19, 1964 at St. Joseph's Seminary in Teutopolis, Illinois, with the Most Reverend Henry Ambrose Pinger, O.F.M. as ordaining prelate. Father DePorres celebrated his first Solemn High Mass in his home parish, Holy Angels in Chicago. He has been assigned to the Franciscan Province of the Sacred Heart (the St. Louis-Chicago Province). Father DePorres is a convert and has one older sister.

Father Overton James Jones

On May 16th the Rev. Overton James Jones will be ordained by the Most Rev. Celestine J. Damiano, Archbishop-Bishop of Camden, in Immaculate Conception Cathedral, Camden, New Jersey. Father Jones will sing his first Solemn Mass in his parish church in New Orleans, St. Katherine, on May 17th. St. Katherine church was dedicated May 19, 1895, by the Most Rev. Archbishop Francis Janssens. Formerly St. Joseph Church, Archbishop Janssens made extensive renovations in the church, and changed its name to St. Katherine (after Mother Katherine Drexel, who generously donated money for this project). St. Katherine was the first church for Negroes in South Louisiana. Father Jones is the first priest from the historical parish. The fifth of seven children, Father Jones began his studies for the priesthood with the Divine Word Missionaries. He completed his last three years of theology in Albany, N. Y., at the Seminary of Our Lady of Angels. After ordination, he will be assigned to work



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SPIRITUAL READING

by E. J. EDWARDS, S.V.D.

The Resurrection is fact not fancy. It was not the result of wishful thinking or overheated imagination. It was totally unexpected. But it should not have been. And the message of the angel reminds them of that: "He has risen; as *He told you*."

How different things would have been for the Apostles, during those dark days of trial, if they had understood what our Lord had told them. How different if they had understood, and believed, and remembered!

How different things would be for us, in our times of trial, if we would keep in mind the things Our Lord told us. How different if we understood, and believed, and remembered!

For He told us many things, wonderful things. And the things He told us are not only an answer to all of life's perplexities and problems, but a source of strength to handle them. So when anxieties of mind, sorrows of heart, pain of body come upon us we should turn to Him, to what He told us. And what He told us was: "Come to me, all you who labor and are burdened, and I will give you rest." (Mtt. 11, 28)

He also told us, "You shall weep and lament . . . and you shall be sorrowful, but your *sorrow shall be turned into joy*." (Jo. 16) The joy promised is not just a future joy—in heaven—but also a present one—here on earth. Not a complete joy, yet a real joy. And it comes right out of our sorrows. For in them, if we do as He told us, if we heed His words "Come to Me," we experience the subtle yet sure workings of His love, the support of His strength, the wisdom of His care. And this is a joy above all joys.

Failure, sickness, death, worries, all the troubles of life are burdens, sor-

rows we do not want. We may have given little or no thought to our Lord's invitation, but when trouble hits us we usually remember. And we go to Him. We pour out the story of our troubles, expecting the troubles to disappear. Usually they do not disappear. He did not tell us they would disappear. As a rule, the trial or trouble remains. It may be that a sense of quiet gradually comes over us but the trouble is still there. Apparently nothing has changed. Our troubles are still with us. Actually everything has changed—because we have changed. We have found peace of heart, a benefit greater than our burden. We have found rest, as He told us we would. This always takes place. It is not always a tangible thing, that we actually *feel*. Many times it is simply a going forth and taking up our burden, facing our trouble or trial and continuing to carry our cross. This is strength. And it comes from Him. We fail to recognize it because we do not understand. We are so intent on having our troubles removed that the meaning of His words is hidden from us. In most cases strength to meet trials is a better thing than the removal of trials. And this strength, this "rest" He promises us. It comes from our going to Him, uniting ourselves to Him, casting all our cares upon Him.

Clearly then, our peace of heart does not depend on an absence of troubles but on the presence of a Person. And that Person is always available. He told us: "Behold I am with you all days . . . (Mtt. 28, 20) That should be an abiding joy for us. As it was for St. Paul who could be glad and even glory in all his infirmities and trials because then "the strength of Christ" came into him, that patient strength enabling him to "bear all

things, believe all things, hope all things, endure all things." (1 Cor. 13)

It is our faith that Jesus is God, the Second Person of the Trinity, the Divine Word. And when that Divine Word walked our earth He spoke many divine words. The Truth told us many truths. They are written down in the gospels. It should be our daily endeavor to remember and live by our faith in Him and the truths He told us. Nothing can be wanting to us when we do. For then we are never alone, never helpless—not really helpless. There is always Omnipotence to aid our impotence. Divine Truth assured us of that: "Amen, amen I say to you, if you ask the Father anything in my name, He will give it to you . . . Ask, and you shall receive, that your joy may be full." (Jo. 16, 24)

As you ask, so shall you receive. Ask, receive, so your joy may be full—"as He told you." ■

"It is so easy to stay at home and rest even when our tired and wretched world is falling to pieces all about us. It is so comfortable to lead our lives alone in selfish isolation without caring for the needs of the brethren, the struggles and suffering in our community.

"It is so satisfying to associate only with nice people, to avoid rubbing shoulders with members of minority races whom we despise as being inferior to us. It is so refreshing to delude ourselves with the thought that receiving the sacraments and hearing Mass is all that our Faith demands of us."

—*MOST REV. ROBERT E. LUCEY, Archbishop of San Antonio, at dedication of new retreat house, San Antonio, Tex., July 26, 1963.*



NOVENA to SACRED HEART

March 26 - April 3

April 23 - May 1

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name _____

Address _____

City _____

State _____ Zip _____

Intentions _____

Mail to:

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi 39520

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

Yes

No

"As He Told You"

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THEOLOGY and RACE RELATIONS



(A Book Review by Charles J. Henry, faculty member of the Divine Word Seminary, Bay St. Louis, Miss.)

Many educated people of actual or potential influence in Catholic circles find themselves unable to discuss race relations from a Catholic viewpoint. In some cases, this inability stems from a deplorable lack of interest; in others, it originates in the lack of access to a ready and reliable source of information.

To such people is now extended a suitable beacon to help dispel, in a marked degree, the smog of apathy, ambivalence, and ambiguity which obscures their vision and impedes their efforts in this crucial area. This beacon is a book by Joseph T. Leonard, S.S.J., entitled **THEOLOGY AND RACE RELATIONS** (1963, The Bruce Publishing Co.).

This work contains twenty chapters—compact, sober, somewhat humorless; for the author considers his subject a serious one and approaches it seriously. The earlier chapters demonstrate the necessary involvement of the Church in social problems, give the origin and development of the problem of race relations, define terms such as discrimination and segregation, describe attempts at justifying such practices, reveal their evil effects. Then the author tackles the question of the unity and social nature of man; he treats both natural and supernatural unity. In Chapter 8, he focuses upon justice and race relations; he enumerates the various ways of offending against justice and explains their application to the area of race relations.

The author attains a peak of endeavor in Chapter 9. Here he concerns himself with the virtue of charity; here he shows that the practice of genuine charity (assiduously defined) is the remedy for most problems pitting man against man because of race. At this point the following quotation of the author is pertinent:

“Charity, practiced as Christ wanted it practiced, will solve the problem of race relations. Other remedies, whether in the field of social welfare, establishing or improving educational, health, and recreational facilities; or in the field of justice and legality, granting and protecting rights and establishing equality before the law, will only be temporary alleviations and incomplete stopgaps. Only Christian charity which recognizes the Negro as a fellow creature of God, who is working and striving, like ourselves, toward his ultimate goal, which sees him as beloved by God and redeemed by the sacrifice of Christ, and sees Christ in the individual Negro, even when it is difficult to do so, only this divine charity can permanently extinguish the fires of prejudice, injustice, and hatred.” (pp. 87, 88)

In the ensuing chapters, the author makes a distinction between true and false prudence, then shows the application of approved theological principles in select areas of racial conflict: the right to life, to work, to marry, to decent housing, to education, to worship, to attending Catholic schools.

The final chapters cap the work by reviewing papal and episcopal pronouncements, by answering the objections of some Catholics to such pronouncements, and by an appeal for personal responsibility on the part of the members of both races.

Into a relatively small compass, 316 pages, Father Leonard has compressed much. He faces many questions—some

rather thorny—and he handles them with courage, conscientiousness,—and the most dogged documentation. He bolsters his argument with quotations from authors, old and new, Catholic and non-Catholic, white and nonwhite, in high places in the Church and outside the Church, domestic and foreign.

There is an impressive bibliography at the close of the treatise and an adequate index which furnish the reader not only with assistance for a more extensive and exhaustive inquiry, but also quick reference to specific topics of immediate concern. In his research, the author seems to have spared himself no pains in procuring the most recent material available; over seventy percent of his titles bear a copyright date within the last fifteen years. He has consulted fairly recent translations or editions of noncontemporary authors.

At the close of his final chapter which deals with personal responsibility; the author most appropriately employs a quotation from "Christ in Our World," pastoral letter of the Archbishops and Bishops of South Africa, Pretoria (*Catholic Mind*, 60, 1962):

"Some people tend to let themselves be overawed by the immensity and complexity of the problems of our times. They lose heart and sink back into passive inactivity at the thought that they lack both the numbers and the power to influence national policy. Because they cannot perform great deeds, they sit back and do nothing. They forget Our Lord's assurance that the cup of cold water given in His Name will have its reward before God.

"Christian charity always begins with little things, just as God the Son took the form of a little child to bring divine love to the world. Christian charity is concerned with human beings, with men and women of any and every kind. It is the love of God reflected in men's dealings with each other.

"The ordinary and seemingly insignificant kindly deeds and gentle cour-



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Father Leonard is a professor of moral theology with a doctoral degree. His style, academic for the most part, can light up suddenly with flashes of eloquence. The meaning of his discourse may at times elude those who embark upon too swift and cursory a perusal of his work. For those uninitiated in the disciplines of either theology or sociology, the reading may require much concentration, a leisurely pace, and intermissions for reflection. This book can be of much help to study groups and can be used as a basis for a special course in religion or sociology.

In our progress towards better race relations, the author helps us realize that, if justice may be regarded as the circuitry, the current which gives life and motion to our endeavors is charity. ■

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along
THE DIVINE WORD
Mission Trail



FOUR JUBILARIANS

Four Divine Word Missionaries celebrated the twenty-fifth year of their priesthood in January. Fathers Dauphine, Bowman and Kist were ministers in a Solemn High Mass, January 6, at St. Mary's Church, Vicksburg, Mississippi. His Excellency, Bishop Richard O. Gerow of Natchez-Jackson who ordained the jubilarians attended the Mass. Bishop Joseph Bowers marked the occasion in his diocese of Ghana.

Father John Dauphine, S.V.D.

Born in New Iberia, Louisiana in 1910, Father Dauphine and his parents moved to Port Arthur, Texas. Here he attended elementary school at Sacred Heart Parish. In September, 1925, he entered the Divine Word Seminary at Bay Saint Louis, Miss., to begin studies for the priesthood. He made his novitiate at East Troy, Wisconsin, and returned to Bay Saint Louis to complete his philosophy and theology. Missioned to Ghana, then known as the Gold Coast in West Africa, Father Dauphine worked abroad for sixteen years. On return to the States, his first parish assignment was as first assistant at Immaculate Heart of Mary parish in Lafayette, La., in 1956. Father Dauphine was appointed pastor of St. Benedict the Moor parish in Duson, Louisiana in August, 1960.

Father John W. Bowman, S.V.D.

Father John Bowman is the thirteenth of 14 children born of two Maryland Catholics, Mr. and Mrs. Francis Bowman on March 16, 1908 in Washington, D.C. Father Bowman entered the Divine Word Seminary, Bay Saint Louis, Mississippi in September, 1926. Graduating from the college department in 1931, he entered the novitiate of the Society of the Divine Word at East Troy, Wisconsin. Two years later, he returned to the Divine Word Seminary in Bay Saint Louis to take up his philosophical and theological studies.

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*The Most Rev. Joseph O. Bowers,
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The first Negro Bishop of the former See of Accra, now Ghana in West Africa is the Most Rev. Joseph O. Bowers. The Bishop, born in 1910, is a son of an old Catholic family of Dominica, British West Indies. An excellent student, the future Bishop entered the Divine Word Seminary, Bay Saint Louis, Mississippi, in 1928 and was graduated from its junior college in 1931. From 1931 to 1933, Frater Bowers was a clerical novice at Holy Ghost Mission Seminary, East Troy, Wisconsin. He returned to Bay Saint Louis for his philosophical and theological courses.

In October, 1938, Frater Bowers was sent to Rome by his superiors to complete his last year of theology. He received his priestly ordination in the Eternal City on January 22, 1939. During the following summer, Father Bowers was missioned to the Gold

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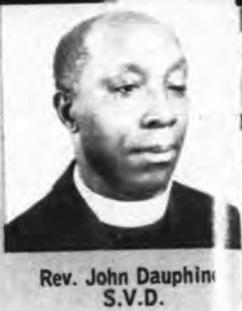
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Bishop Bowers was consecrated Bishop by Francis Cardinal Spellman, Archbishop of New York, on April 22, 1953, in Our Lady of the Gulf Church, Bay St. Louis, Mississippi.

along

THE DIVINE WORD

Mission Trail



Rev. John Dauphine
S.V.D.

FOUR JUBILARIANS

Four Divine Word Missionaries celebrated the twenty-fifth year of their priesthood in January. Fathers Dauphine, Bowman and Kist were ministers in a Solemn High Mass, January 6, at St. Mary's Church, Vicksburg, Mississippi. His Excellency, Bishop Richard O. Gerow of Natchez-Jackson who ordained the jubilarians attended the Mass. Bishop Joseph Bowers marked the occasion in his diocese of Ghana.

Father John Dauphine, S.V.D.

Born in New Iberia, Louisiana in 1910, Father Dauphine and his parents moved to Port Arthur, Texas. Here he attended elementary school at Sacred Heart Parish. In September, 1925, he entered the Divine Word Seminary at Bay Saint Louis, Miss., to begin studies for the priesthood. He made his novitiate at East Troy, Wisconsin, and returned to Bay Saint Louis to complete his philosophy and theology. Missioned to Ghana, then known as the Gold Coast in West Africa, Father Dauphine worked abroad for sixteen years. On return to the States, his first parish assignment was as first assistant at Immaculate Heart of Mary parish in Lafayette, La., in 1956. Father Dauphine was appointed pastor of St. Benedict the Moor parish in Duson, Louisiana in August, 1960.

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ALONG THE DIVINE WORD MISSION TRAIL



New Orleans, La.

Father Clement Shaker, S.V.D., administrator of St. Augustine's Parish since early fall, is no novice to pastoral work. He was assistant pastor at St. Peter's Church in Pine Bluff, Arkansas, and at Saint Anselm's Church in Chicago. From August of 1953 to August of 1963, he was pastor of St. Elizabeth's Church, Chicago.



Jackson, Miss.

Father Anthony Bourges, S.V.D., totaled close to 50 converts in 1963. His contagious smile shared here by Father Visitator Pung, S.V.D., is a big asset.



Elton, La.

Father Andrew Masters, S.V.D., having been hospitalized following a car accident several months ago, is now in the process of building a new bell tower.



Waco, Texas

Father Vance Thorne, S.V.D., shares photographic know-how with young men of the parish.

MASS INTENTIONS GRATEFULLY RECEIVED

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regrettably, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
LOW MASS—one or two dollars. (A stipend of two dollars or more sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

NOVENA OF MASSES—fifteen to twenty dollars.

GREGORIAN MASSES—fifty dollars or more. (A series of Gregorian Masses is customarily offered for a single departed soul.)

Cut on this line and send your request and offering to Father Provincial, Divine Word Missionaries
Bay Saint Louis, Mississippi 39520

Dear Father: Please offer the following Mass or Masses and accept my offering of: \$ _____

Name _____

Address _____

City and State _____ Zip _____

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

MISSION GIFT AGREEMENT (ANNUITY)

A good investment. It assures good income for life. And by arrangement it helps the mission cause of Divine Word Missionaries. Investigate now!

It is a safe, sensible solution on how to invest for your future and yet help your Church now.

Write for information about our Mission Gift Agreement (Annuity), a plan by which you can give financial help to our missions and yet receive regular financial returns.

**Write to: Father Provincial, Divine Word Missionaries,
Bay Saint Louis, Mississippi 39520.**

-----CUT ON LINE-----

Dear Father Provincial: I have \$_____ at my disposal that I could put into your Mission Gift Agreement. I am _____ years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name _____

Address _____

City _____ State _____ Zip _____

(All information is kept confidential.)

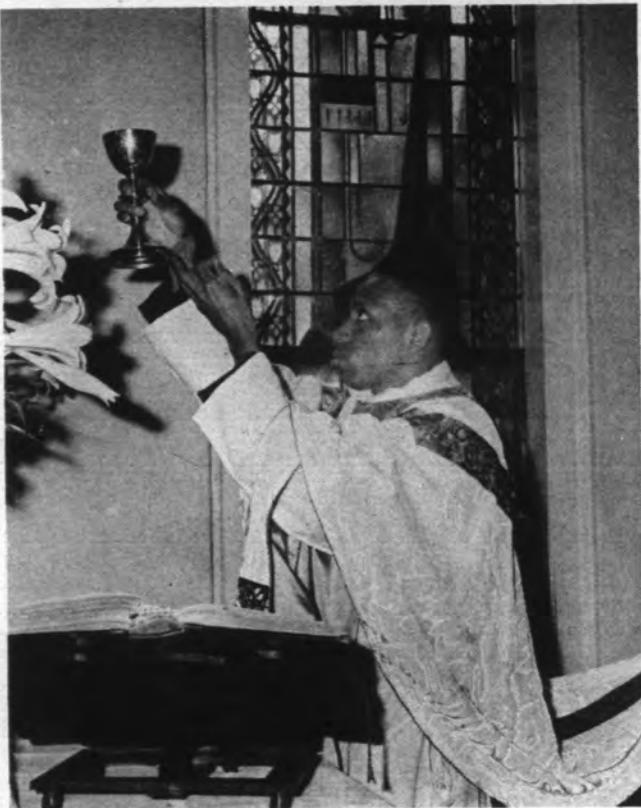
DIVINE WORD Messenger



Saint Martin de Porres Mission
A Challenge to the Boxing Fan

MAY-JUNE 1964
25¢

MISSION MASS LEAGUE



Enroll yourself and your loved ones
in the **MISSION LEAGUE** in honor of
the **BLESSED TRINITY**

This Pious Association has been
officially approved by
Pope John XXIII and his
Predecessors

**The Spiritual Benefits, for both the
living or the deceased, are:**

- * A share in 3 Special Masses
every day (2 for the living and
1 for the dead).
- * A daily participation in the
2,500 Masses offered by our
Divine Word Missionary Priests.
- * A daily remembrance in the
prayers and sacrifices of 8,000
Divine Word Priests, Brothers
and Seminarians.
- * A constant partnership with all
our Missionaries in doing God's
Work.

Suggested Alms or Offering for our Missionaries:

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|---|---------|
| 1. ONE YEAR Membership for one Person (living or dead) | \$ 1.00 |
| 2. PERPETUAL Membership for one Person (living or dead) | 10.00 |
| 3. PERPETUAL Membership for one Family (living or dead) | 25.00 |

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(Write L after each name for Living, D for Deceased)

FOR ONE YEAR

PERPETUALLY

Offering given by:

Send certificate to:

DIVINE WORD messenger

BAY SAINT LOUIS, MISSISSIPPI

(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

PHOTO CREDITS: Cover, Staff; Houma Courier Staff Photo (Fr. Hanks and Sr. Edmund, p. 77); Catholic Union and Echo, Buffalo, N.Y. (Father Grau, p. 87); CBS Television Network (Cassius Clay, p. 88); Others contributed and Staff.

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usual 5 weeks for change-over.

COVER:
Father William Jans, S.V.D.,
pastor, silhouetted before his
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promptly your OLD address
(exactly as printed on mailing
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usual 5 weeks for change-over.

COVER:

Father William Jans, S.V.D.,
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from
**DIVINE WORD
MISSIONARIES**

WIDE-OPEN APOSTOLATE

The annual report of the secretary of the Commission for the Catholic Missions Among the Colored People and the Indians makes several significant points.

In the first place it states that the apostolate to the Negroes is the most active and effective missionary force in the United States. The 775 priests who spearhead this are doing far more to spread the Faith, in proportion to their numbers, than are the rest of our clergy. One convert out of ten is a Negro. The number of those reported last year was 12,063. That represents some 700 more converts than during the previous year; each year preceding this, in its turn, marked increasing gains.

There are no fixed numerical patterns of conversions, North, South, East or West. It is *not* surprising that over the years one constant has stood out prominently: the same proportion has existed from year to year between the number of converts and the number of priests who have been assigned to this apostolate. As the latter number has increased, so has the former, and in the same ratio. This is *not* surprising for the work of conversion among the Negro is not a specialized apostolate, just another apostolate. Like all worthwhile apostolates it demands total dedication and identification. Total identification does not mean that the apostle has to be "black like me" to be effective. Who would gainsay the effectiveness of Father Herbert Vaughan, Archbishop John Ireland, Mother Katharine Drexel, Father Daniel M. Cantwell, Msgr. Cornelius J. Drew, Very Rev. Patrick J. Molloy, Father Bernard Strange, Father Capistran J. Haas, O.F.M., Father John McShane, S.S.J., and a host of others too numerous to be mentioned.

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The MESSENGER asks prayers and aid for U.S. Negro Missions

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Saint Martin and "Ma Mere" in Plaquemine Parish



Victoria Tremé—a lifetime of dedication to the Mission.

A dying mother's request that her children continue to work and pray for Saint Martin de Porres Church and School has added still another inspiring chapter to the colorful missionary history of Plaquemine Parish.

Mrs. Victoria Tremé, or "Ma Mere To Toy" as the kids affectionately call her, literally spent herself in the service of Saint Martin de Porres Parish, Davant, Louisiana. Her mother, Mrs. Jules Frederick, had been one of the pioneers in the establishment of the original Dominique School in 1914.

"Ma Mere" was born March 6, 1899. Her 41 years of service were not characterized by single, outstanding works, rather has there been a consistent and thorough service in small things that rendered her daily help in the Church and School an accepted fact. No job was too menial as long as the Church and School benefited. "Ma Mere" has scrubbed floors, cut grass, aided fund raising entertainments, cooked for all the pastors of the mission, and begged funds on foot up and down the Mississippi River Road. "Ma Mere" worked as school janitor without pay over a period of ten years. Part of this time was during the pastorate of the late Father Peter Oswald, S.V.D. Father Oswald ran a close second to St. Francis of Assissi in matters of poverty. Every loose nail had value to Father Oswald and "Ma Mere" was commissioned to collect them religiously.

Prior to her own father's death in 1950, "Ma Mere's" time was divided between home and Church. From 1950 onwards her work for the Church and School was around the clock. In 1961 "Ma Mere" contracted pneumonia. Her physical decline was rapid. 41 years of consistent manual work rendered her physical resistance weak. "Ma Mere" scarcely leaves the home of her daughter so frail is she now. Her main apostolate today is one of suffering. Her supernatural service to the parish has immeasurably increased and her dedication is total. ■

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*Saint Martin
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Parish*



Victoria Tremé—a lifetime of dedication to the Mission.

A dying mother's request that her children continue to work and pray for Saint Martin de Porres Church and School has added still another inspiring chapter to the colorful missionary history of Plaquemine Parish.

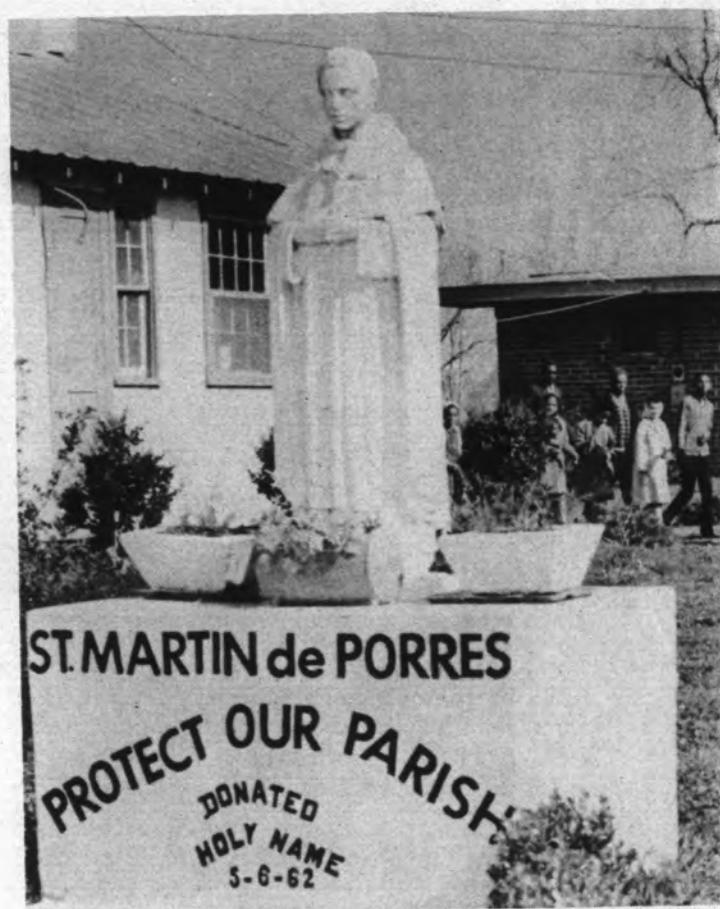
Mrs. Victoria Tremé, or "Ma Mere To Toy" as the kids affectionately call her, literally spent herself in the service of Saint Martin de Porres Parish, Davant, Louisiana. Her mother, Mrs. Jules Frederick, had been one of the pioneers in the establishment of the original Dominique School in 1914.

"Ma Mere" was born March 6, 1899. Her 41 years of service were not characterized by single, outstanding works, rather has there been a consistent and thorough service in small things that rendered her daily help in the Church and School an accepted fact. No job was too menial as long as the Church and School benefited. "Ma Mere" has scrubbed floors, cut grass, aided fund raising entertainments, cooked for all the pastors of the mission, and begged funds on foot up and down the Mississippi River Road. "Ma Mere" worked as school janitor without pay over a period of ten years. Part of this time was during the pastorate of the late Father Peter Oswald, S.V.D. Father Oswald ran a close second to St. Francis of Assissi in matters of poverty. Every loose nail had value to Father Oswald and "Ma Mere" was commissioned to collect them religiously.

Prior to her own father's death in 1950, "Ma Mere's" time was divided between home and Church. From 1950 onwards her work for the Church and School was around the clock. In 1961 "Ma Mere" contracted pneumonia. Her physical decline was rapid. 41 years of consistent manual work rendered her physical resistance weak. "Ma Mere" scarcely leaves the home of her daughter so frail is she now. Her main apostolate today is one of suffering. Her supernatural service to the parish has immeasurably increased and her dedication is total. ■



Daily merchant ships beckon to life outside the small community. Those who go have a solid religious foundation.



St. Martin de Porres School built and maintained under much hardship.

Saint Martin de Porres Mission

Two Sisters of the Holy Family began teaching in the School in 1964. They freed the pastor, Fr. Jans, S.V.D., for pastoral work. Sr. Herman Joseph, S.S.F., is seen here.



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(The history of St. Martin de Porres Mission centers around the efforts of pastors and flock to build a school and to maintain it.)



The liturgy of the Church is used as a vehicle for instruction. Active participation is the pastor's goal.

A missionary's work in Plaquemine Parish 48 years ago was summed up as "without honors and dignities, no large income—only a wealth of work and constant effort to eke out an existence." Supernatural love for his people sustains the missionary.

on . . . "a wealth of work"



The death of a mother of nine children stuns the closely knit community and the pastor, Father William Jans, S.V.D., rallies the living in prayer.

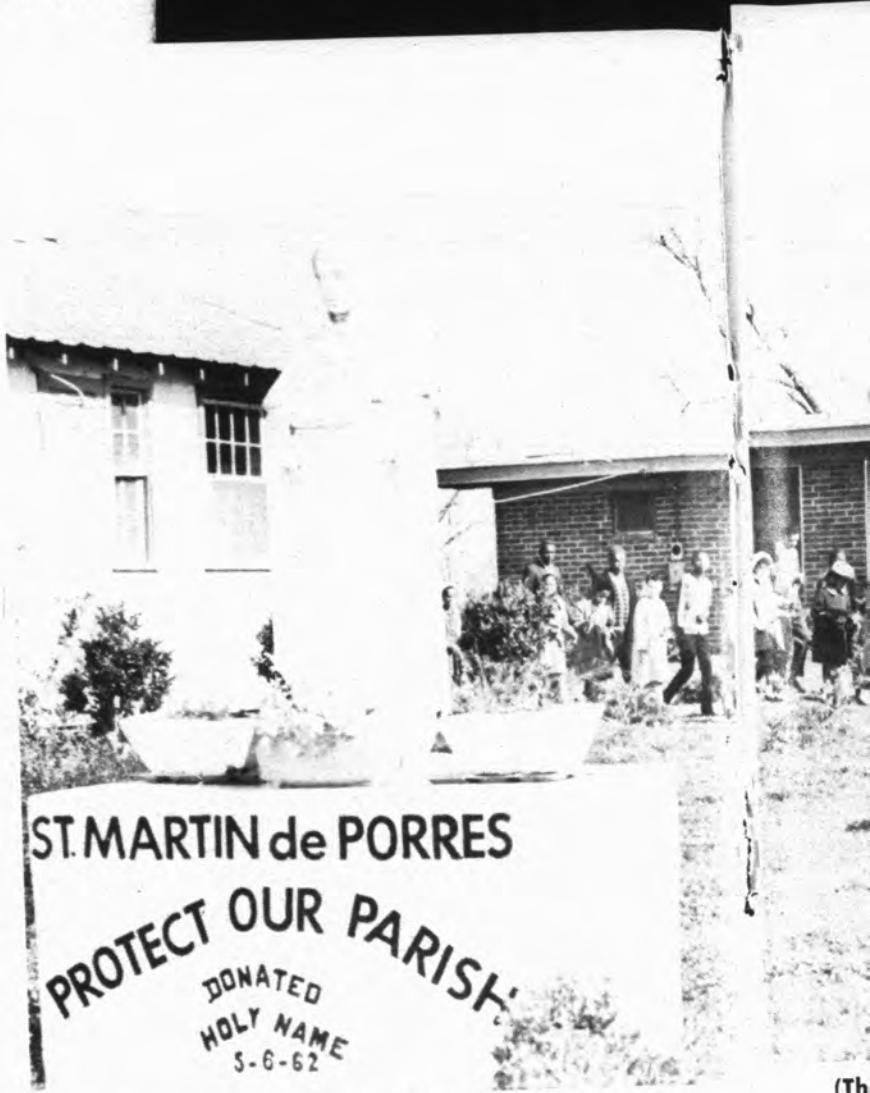
The is a fascinating love of the bayous among the people. Young and old spend much free time here. These men are employed at the Gravolet Oyster Factory.



INTENTIONAL SECOND EXPOSURE



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INTERRACIAL MONASTERY



10 year development plan, St. Maur's Seminary, South Union, Kentucky

Compiled by
FRATER THOMAS LYNCH, S.V.D.

The early years of the 1960's have gone down in History as those which were torn by racial conflict. In 1963, for example, a peaceful white picket and a Negro integrationist were gunned down as the year began; a Birmingham Sunday School was bombed; the steady pressure of picketing and marches followed by arrests, occupied the pages of newspapers throughout the year. In the midst of such turmoil we might wonder, is it possible for the two racial groups to exist in peace? The answer is found at the Benedictine Monastery in South Union, Kentucky.

The Benedictine interracial monastery of St. Maur's is largely the work of Fr. Alexander Korte, O.S.B. While serving as a chaplain at a convent of nuns, Father Korte was shocked by a comment of one of the nuns, "If Negro girls want to become religious," she said, "let them join their own and not contaminate our white convents."

Father thought he could contribute most toward changing a prejudiced attitude of this kind by founding an interracial monastery.

In consultation with experts in interracial activities, Father Korte decided to locate the monastery midway between North and South, for here the prejudice was not strong enough to create violent opposition, but was still a problem which was not disappearing by itself. Upon application, he was given permission to make a foundation in the Diocese of Owensboro, Kentucky by the Bishop, Most Reverend Francis R. Cotton.

How, precisely, does St. Maur's become effective in its work to destroy prejudice and weaken segregation patterns? In the first place, the members of that community share the same housing facilities. In his book, *The Catholic Viewpoint on Race Relations*, Fr. John LaFarge, S.J., stated that

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and SEMINARY

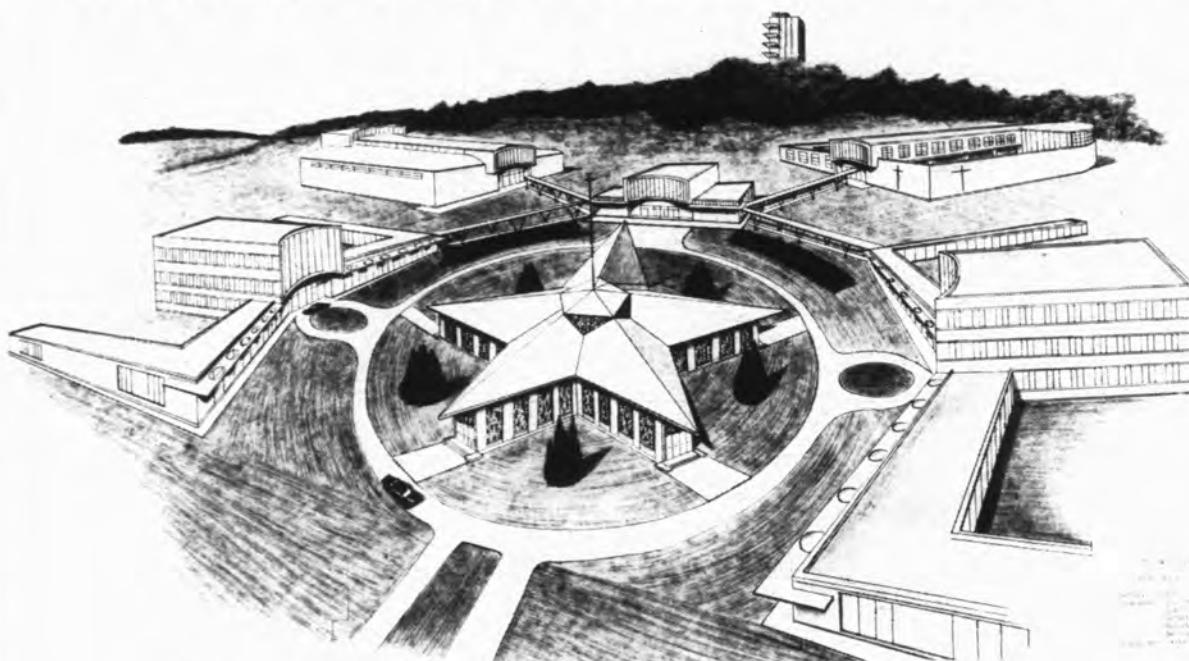


Saint Maur's Major Seminary Faculty: (Left to right) Fr. Harvey Shepherd, O.S.B., Catechetics; Fr. Mario Shaw, O.S.B., Scripture; Fr. Emilian Muschette, O.S.B., Liturgy; Fr. Alexander Korte, O.S.B., Founder of St. Maur and Professor of Dogmatic Theology; Fr. Charles Henry, O.S.B., Rector and Professor of Moral Theology; Fr. Bernardin Patterson, O.S.B., Prior and Professor of Canon Law; Fr. Columba Halsey, O.S.B., Church History.



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Secondly, there is the influence exerted upon the area near the monastery. The attitude towards the Negro improved noticeably in the thirteen years of the institution's establishment. The frequent appearance of colored priests in the neighborhood gives the people reason for reconsideration of their prejudiced views.

The priests in the monastery, white or colored, are authorized by the new Bishop of Owensboro, the Most Rev. Henry J. Soenneker, to do parish work on a par with white parish assistants. The diocese received its first experience with Negro priests when St. Maur's first appeared in the area in 1948. Then all parishes were segregated as the accepted practice. Today the number of such segregated parishes is negligible.

The foundation is interracially influential through its seminary. In the past years many dioceses and archdioceses sent their seminarians to St. Maur's. For example, in 1962 there were four archdioceses and nine dioceses represented. Some of the priests ordained from St. Maur's are now serving in parishes possessing a high percentage of colored, and those priests were chosen for their assignments because of their experience with interracial living at St. Maur's.

The acid test of true interracial sympathy is the full acceptance rather than mere toleration of one race for another in the ordinary situations and circumstances of life. Once interracial living on the community level has been introduced, with no obvious ill effects, a major break-through will occur in prejudiced positions throughout the whole United States. ■



Monastery of Saint Maur

The MESSENGER asks prayers and aid for U.S. Negro Missions

Inspiration?

by FATHER HERMAN MUELLER, S.V.D.

One of the greatest mysteries of our faith is the mystery of inspiration. God became man, when Our Blessed Lady said to the archangel Gabriel, "Be it done to me according to your word" (Lk. 1, 38). But God became man a second time when the different authors of the Bible wrote their book under the guidance of the Holy Spirit.

In the Bible we can see and hear God not only for a short time as the Apostles did but forever. As Jesus was divine and human, so the Bible is a Divine and a human book. Jesus became man as we are, with all our qualities, but sin. In Holy Scripture God became man without any intellectual sin, that is without error because of inspiration.

This inspiration sets the Bible apart from all other literature. But just what is this inspiration, and what effect does it have on the Bible? We must say from the very outset that we never will be fully able to give a completely satisfactory answer, since inspiration is a mystery as any other mystery of our faith like the Blessed Trinity and the Holy Eucharist. Yet ever since St. Paul wrote to Timothy, "All Scripture is inspired by God and useful for teaching, for reproofing, for correcting, and for instructing" (2 Tim. 3,16), the Fathers and later scholars have tried to make this mystery somehow understandable.

Two things are clear: Inspiration means that in some fashion or other God is the author of the Bible, its words are His, it possesses His authority. He is full author of the whole Bible. And at the same time Holy Scripture is the product of human toil and sweat so that the author of the Second Book of the Maccabees could write: "All this, which has been set forth by Jason of Cyrene in five vol-

umes, we shall attempt to condense into a single book . . . It is no light matter but calls for sweat and loss of sleep" (2 Macc 2,19.26). The human author is fully responsible for the whole book too. This is the mystery: how can two persons, a divine and a human, completely and fully sign for the whole book, which thus becomes a divine and a human book at the same time. Whenever a book is written by two or more human authors, the different authors contribute a part to the book. Here, however, God and man composed the whole book.

"Inspired" means literally, "breathed" by God: the sacred book is "breathed" by God. Now, of course, everybody knows that God does not really have a breath. As we see, this is an analogy, a comparison. Other analogies used to explain the mystery of inspiration are the concept of *instrument* and *dictation*. One immediately thinks of the picture of Guido Reni, wherein an angel dictates to St. Matthew what should be written in his gospel. God dictates, man is His instrument that writes down what God tells him to. This analogy explains well that the written book is going to show the result of both causes. One will see, for instance, the difference if some sawing was done with a new saw or with one that lacked some teeth, and a scrollwork betrays its craftsman as well. It explains also very well that God is the principal cause. Yet, the comparison is limping as any comparison does: there is a great difference between an instrument and a free human being. God certainly uses an inspired author as instrument, but the inspired author remains free while an instrument does not. And as we said already, the human author is also full

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INTERRACIAL MONASTERY

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Leo XIII in his Encyclical Letter *Providentissimus Deus* in 1893 gave us the following definition of inspiration which is more or less standard of the Catholic doctrine of inspiration: "Inspiration is a supernatural influence of the Holy Spirit on the sacred writer moving and impelling him to write in such a manner that he rightly understood, then willed faithfully to write down and actually did express in apt words and with infallible truth all the things and those only which the Holy Spirit ordered." God illuminates the mind of the inspired author when he forms a judgment and makes sure that his judgment is always correct. Here mainly inspiration comes in so that we right away think of inerrancy when we speak of inspiration. As a matter of fact, inerrancy distinguishes the Bible from any other book.

This illumination of the mind does not mean that the inspired author can take it easy. On the contrary, he has to work as hard as any other human author, using all human sources of research work. Yes, in most cases, the inspired author was not even aware that he was inspired, as the above mentioned author of the Second Book of the Maccabees would suggest. Only when the inspired author made prophecies, did he get the content of the prophecies directly from God because only God can fortell the future.

God furthermore moved the will of the inspired author to write down just what God wanted him to write and helped his memory, imagination, and all other powers needed for actual writing.

This influence of God on the inspired author is consequently something positive. God did not merely prevent the human author from making any error, letting him for the rest do everything alone, as, for instance, a mother watching her child learning to walk only grasps it by the arm when it is in danger of falling. This influence of God is supernatural because it goes beyond the help God gives everybody in his providence for all human acts.

All words and all parts of the Bible are inspired, not only matters of faith and morals. Yet not every word and everything in the Bible has equal value. Since God is the main author, the Bible cannot err in what it states as fact, for God cannot deceive nor be deceived. Inspiration, as we saw, leaves the human personality intact. Since God wanted to talk to us in man's language, He did not by some miracle deprive the inspired authors of their personality. He did not teach grammar or science. But He adapted Himself to the human beings for whom He intended the Scripture and through whom He wrote it. Consequently, only what the inspired author wants to say, what he affirms as true, is true, because what the inspired author means by what he says is the meaning of Scripture and thus the meaning of God, and therefore true.

The writer is just as capable as we are of using materially erroneous expressions such as "sunset" without therefore being accused of having made a mistake. We all know that the sun does not "rise," yet nobody would correctly say, "This morning the moment when the earth had turned sufficiently on its axis to make the sun visible in this area, occurred at 6:05 A.M."

Similarly, God adapted Himself to the little knowledge people had at that time about the universe. In the age in

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“SURVIVAL IN A CHANGING WORLD”

by BRUCE WALLACE

On February 2, 1964, an original oratory contest was held at Mount Carmel Academy in Thibodaux, Louisiana. Thibodaux College, St. Joseph, St. Francis de Sales Girls, St. Francis de Sales Boys and St. Lucy were the participating high schools. Mary Bourdreaux of St. Francis placed first with her original interpretation of the poem “Invictus” entitled “My Unconquer-

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Mary Bourdreaux with her prize-winning speech. Second place.



Courageous, ambitious, persevering, intelligent men and women will be needed to lead America. There are many factors that are essential in the development of our country; yet the most important one is the need of willing citizens to contribute their part. We were given a serious threat by Khrushchev’s “We will bury you.” It is obvious that too many of us did not take this message seriously; yet

each individual must expend his efforts in the growth and existence of his country or all will perish. We may do this by endeavoring to obtain a complete education so that through our education we may benefit our country. The citizen also does his part by actively participating in its political life. These are our responsibilities in the survival of America.

What is Inspiration?

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This influence of God on the inspired author is consequently something positive. God did not merely prevent the human author from making any error, letting him for the rest do everything alone, as, for instance, a mother watching her child learning to walk only grasps it by the arm when it is in danger of falling. This influence of God is supernatural because it goes beyond the help God gives everybody in his providence for all human acts.

All words and all parts of the Bible are inspired, not only matters of faith and morals. Yet not every word and everything in the Bible has equal value. Since God is the main author, the Bible cannot err in what it states as fact, for God cannot deceive nor be deceived. Inspiration, as we saw, leaves the human personality intact. Since God wanted to talk to us in man's language, He did not by some miracle deprive the inspired authors of their personality. He did not teach grammar or science. But He adapted Himself to the human beings for whom He intended the Scripture and through whom He wrote it. Consequently, only what the inspired author wants to say, what he affirms as true, is true, because what the inspired author means by what he says is the meaning of Scripture and thus the meaning of God, and therefore true.

The writer is just as capable as we are of using materially erroneous expressions such as "sunset" without therefore being accused of having made a mistake. We all know that the sun does not "rise," yet nobody would correctly say, "This morning the moment when the earth had turned sufficiently on its axis to make the sun visible in this area, occurred at 6:05 A.M."

Similarly, God adapted Himself to the little knowledge people had at that time about the universe. In the age in

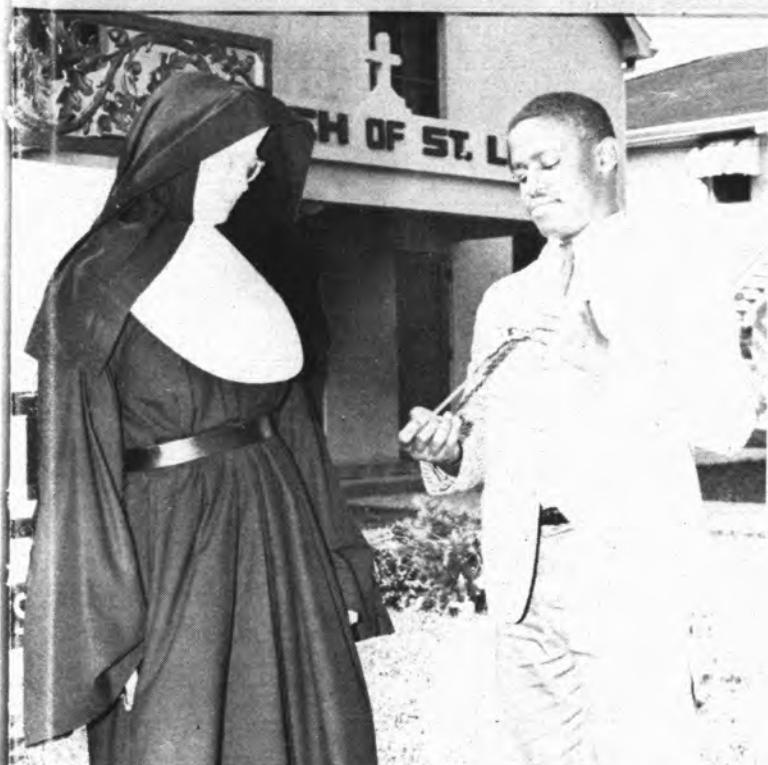
(Continued on Page 78)

"SURVIVAL IN A CHANGING WORLD"

by BRUCE WALLACE

On February 2, 1964, an original oratory contest was held at Mount Carmel Academy in Thibodaux, Louisiana. Thibodaux College, St. Joseph, St. Francis de Sales Girls, St. Francis de Sales Boys and St. Lucy were the participating high schools. Mary Bourdreax of St. Francis placed first with her original interpretation of the poem "Invictus" entitled "My Unconquer-

able Soul." Bruce Wallace, a junior at St. Lucy's won second place with "Survival in a Changing World." The spirit of the school is reflected in the spirit of the address. A portion of the address is presented here. The school is staffed by the Sisters of the Presentation. Father Charles J. Hanks, S.S.J., is pastor of the parish.



Sr. Mary Loretta with her prize winning pupil, Bruce Wallace.



Fr. Charles J. Hanks, S.S.J., pastor; Sr. Mary Edmund, P.B.V.M., principal.

Courageous, ambitious, persevering, intelligent men and women will be needed to lead America. There are many factors that are essential in the development of our country; yet the most important one is the need of willing citizens to contribute their part. We were given a serious threat by Khrushchev's "We will bury you." It is obvious that too many of us did not take this message seriously; yet

each individual must expend his efforts in the growth and existence of his country or all will perish. We may do this by endeavoring to obtain a complete education so that through our education we may benefit our country. The citizen also does his part by actively participating in its political life. These are our responsibilities in the survival of America.

What is Inspiration?

(Continued from Page 76)

which the Old Testament was written it was commonly believed, for instance, that the earth was flat, that the sky was a sort of inverted, solid bowl above the earth, that there were waters above this solid sky (called the "firmament") which were the source of rain (that clouds are formed by evaporation of water was for them too complicated a knowledge), and that there was water under the earth which accounts for the springs. This primitive, pre-scientific notion of the universe was common to practically all the peoples of the earth. It was based, of course, simply on appearances. When the Bible describes the earth in this fashion, it does not teach it, because the Bible does not teach science. What the Bible teaches is that God has created everything. The question of inerrancy of Scripture is closely bound up with that of the meaning of Scripture, that is with that about which the inspired author intended to express judgment of his mind. The inerrancy that is guaranteed to scripture does not extend to everything that the Bible can be made to say, but only to what the inspired author did in fact mean by what he said. Interpreting the Scripture goes therefore hand in hand with ascertaining its infallibly true sense.

This brings us up to the *literary forms* of the Bible. Literary forms are simply the accepted ways of writing (and speaking) that are found in any given age, country, and society. We all agree that poetry uses a freer language than prose. If, for instance, a mountain is pictured as "leaping with joy," nobody will take it literally. These two forms are easily understood since we use them nowadays too. But there are other modes of writing in the Bible which are no longer employed today. Thus we must know what the inspired author wanted to say with a given literary form. We must distinguish between the idea of what the author wanted to convey and the form he used to express his idea.

The former we have to take literally, the latter we have to consider carefully.

If, for instance, the author of the book of Genesis wanted to say that man is "a rational animal" as we would say with our philosophical background, he would have found little understanding. Thus he depicted man as a "breathing dust": Man was made from clay and God was breathing the soul into him. This was only an adaptation to the understanding of the people at that time which the author did not want to teach. What he really meant is that man has a spiritual element (the soul, called "breath" by the author) and a material element (the body, which according to the author's terminology is taken from clay). This seems to be primitive, yet the author had observed that the soul reveals herself in the breathing of a man. Even nowadays, when a man is sick to death, we are sure that he is still alive, if we see him breathing.

Much in the historical sections of the Bible was never intended to be history in our sense of the word, but contains some fictional elements that would have been readily recognized as such by men of that time. The fantastic ages of the Patriarchs is a point in question. We have, for instance, lists of Babylonian kings where ten kings live the fantastic time of 45,600 years, that means an average life-span of 4,500 years per king. What the author wanted to say is that these Patriarchs were venerable.

Who tells us that the Scripture is Scripture, that it is God's word? It is at least partially true that the Scripture testifies to itself as God's word. The New Testament says that the Old Testament has God for its author, and the New Testament shows that at least certain parts of the New Testament were regarded as inspired. The determinative factor in this matter, however, is not the Scripture itself, but the living voice of the Church. ■

Father La Salle, S.V.D.
arises a priest forever!



ON ORDINATION DAY

Most Reverend Joseph Brunini, D.D., of Natchez-Jackson, on March 30, 1964, ordained Fathers Michael Moody, S.V.D., of Mobile, Alabama; Father Byron La Salle, S.V.D., of Saint Martinville, Louisiana, and Father Lawrence Silver, S.V.D., of Paxton, Nebraska. The ceremony took place in the Divine Word Chapel, Bay St. Louis, Mississippi.

Very Rev. Provincial
Robert Hunter, S.V.D.
places his hands on
Father Silver as a sign
of their one priesthood.



Father Moody receives
the power to offer the
Holy Sacrifice of the Mass.



FIRST MASS of NEWLY ORDAINED



5 6





2



3



4



7

1. Father Joseph Ford, S.V.D., preached an inspiring sermon.

2. Father Silver offers the host on the paten while Father Butler, S.V.D. observes.

3. Father La Salle at the elevation of the Host.

4. Father Moody at the elevation of the Chalice.

5. Mr. and Mrs. Henry Silver with their missionary son.

6. A beaming Mrs. Byron La Salle with her missionary son, the elated sisters, and a younger brother.

7. The Franciscan Sisters of Blessed Kunegunda welcome Father Moody back home!



A retreatant at Bay St. Louis, Mississippi.

The Pause That Refreshes

by FRATER RAYMOND JOSEPH, S.V.D.

The teachings of Christ, as portrayed in the Gospels, have put our eternal welfare so high above earthly prosperity that the idea of a Spiritual Retreat logically follows from it. Christ solemnly says; "And as for you, do not seek what you shall drink and do not exalt yourselves (for after all these things the nations of the world seek) but your Father knows that you need these things. But seek the kingdom of God and all these things shall be given you besides." (Luke 12:29-31).

Christ's example also shows the spiritual value and need of retreats for all Christians—his followers. For what else was His hidden life than a long retreat, a constant union with His Father through silence and prayer? He began His public life with (the) a retreat of forty days, as we know from the account given by St. Matthew. "Then Jesus was led into the desert by the Spirit to be tempted by the devil. And after fasting forty days and forty nights he was hungry." (Matt. 4, 1-2). Even during the busy days of His public ministry Christ often withdrew into solitude to engage in prayer.

One of the leading beverages on the market today has long advertised itself as "the pause that refreshes." This is exactly what a retreat is. It is a pause that refreshes us spiritually. It is a time spent in prayer and silence in which one regroups the powers of his soul in order to rededicate his life to the fullness of his Christian vocation. The retreatant is expected to spend this time in serious reflection upon the state of his spiritual life.

Just what is the meaning and pur-

The Value of Making a Spiritual Retreat

pose of a Retreat? A comparison may be of help here to illustrate the point. In wartime it is routine practice for all warships to return to port after spending a certain period of time in the thick of the battle. Some of them would be badly damaged, barely able to navigate under their own power. Others would steam into port hardly the worse for wear. Once docked, the ship would be given a thorough check-up and any needed repairs would be made. After a period of inactivity and reconditioning the ship would again return to the battle zone.

This, by way of comparison, is what a Retreat has to offer. Holy Scripture compares man's life on earth to a continuous warfare. A Retreat gives us a chance to withdraw momentarily from the stress and strain of daily life and to take stock of ourselves. Everything needs a renewal from time to time. After a long period of time has elapsed, we give in to weak human nature. Imperfection upon imperfection piles up. An improvement becomes necessary. Perhaps we need to renew our spirit of prayer or our generosity towards God or our charity towards our fellow-men. By withdrawing for a little while from the distractions of our daily routine we are in a better position to view ourselves as we really are and to make positive plans for our spiritual improvement.

A Retreat gives us a chance to make a thorough spiritual checkup under the guidance of an experienced director. With his help we are able to detect the roots of disorder in our spiritual life; why we find it so difficult to pray

as we should; why we find ourselves slipping back into the same old faults repeatedly without making any apparent progress. The director can provide us with practical hints for correction of our faults. With this knowledge and the new courage and zeal gained from the Retreat, we can leave determined to live a better and more meaningful life.

What are some of the benefits which can be derived from a Retreat? It gives us a new spiritual start in life, bringing peace and comfort to the soul while providing rest and release from tensions.

It gives direction and vigor to our battle against the world, the flesh and the devil while helping us to acquire a supernatural outlook regarding trials and sorrows.

It also gives us a deeper understanding of our religion and prepares us for Catholic Action.

Take advantage of this golden opportunity. Make a weekend Retreat this summer. At our Divine Word Seminary here in Bay St. Louis, Laymen's Retreats will be conducted on the following weekends.

| | |
|------------|------------|
| June 19-21 | July 10-12 |
| June 26-28 | July 17-19 |

There will also be a "Cana Day" for married couples which will be held on June 7. Don't delay. Make a booking for a Retreat at your earliest convenience. God is expecting you to be his guest for a weekend. Will you turn Him down?

by E. J. EDWARDS, S.V.D.

The Sacred Heart is a compassionate heart. The gospel tell us so. Time and again they record that He was "moved with compassion." Evidently it was a profoundly deep compassion, showing itself in the expression of His face, His eyes, the tone of His voice, His words, and His whole behavior. He is touched to the Heart at the sight of human miseries and misfortunes and His divine power stretches forth its hand to cure a leper (Mk. 1, 41), to give sight to the blind (Mtt. 20, 34), to feed the hungry (Mtt. 15, 32), to guide and guard the crowds wandering like sheep without a shepherd (Mtt. 9, 36).

Perhaps one of the most eloquent examples of our Lord's compassionate Heart is the incident of the Widow of Naim. The Liturgy uses it twice: on the 15th Sunday after Pentecost and on the Thursday of the 4th week in Lent. And the incident, like all the incidents of His life, contains life for the ones who witnessed it at the time when it occurred, as well as for us who contemplate it now, years later.

There is a great art in the narration of the incident. A procession of death moves along the road, going out of the city. A procession of life moves along the same road, going into the city. The two streams meet, and they stop, and Life stretches forth its Hand, and death is changed into life, and the two streams become one and flow back into the city.

Compassion is goodness touched at the sight of someone else's need or misery. And our Lord is God, and God is infinite goodness. As there is no limit to His goodness, so there is no limit to His compassion. We believe this. But the limited mind is unable to grasp

the unlimited. Yet here, from our Lord's immediate compassion for the widow's grief and His use of omnipotence to allay it, we get a glimpse of unlimited compassion. It is all done so simply, spontaneously. Yet there are depths to all our Lord's words and works, different levels of meaning beyond the immediate and apparent one. Behind the seeming spontaneity is divine deliberation.

It is true the motive was the restoration of a child to its mother: "And He gave him to his mother." That was the immediate purpose and motive: to comfort the widowed mother of an only son. Could He not also have been comforting His own Mother, who would also be, before long, the widowed Mother of an only Son? Might not the memory of this incident have been one of the supporting elements for Mary's faith during the Passion and death of her Son? A source of comfort during those bleak hours from Good Friday till Easter Sunday? He who was Lord of life and death, had once used that power to give back an only son to a sorrowing mother. Surely He would do as much, and more, for His own sorrowing Mother. And so the compassion that reached out to this one bereaved mother was the compassion of His Heart for His own bereaved Mother. For in her person all mothers were become especially dear to Him.

Most of our Lord's miracles were asked for or expected. They were meant, among other things, to be incentives to faith. If the faith of the petitioner was great, He praised it; if it was small or lacking, He strove to deepen or arouse it before working the miracle. But He was not a mere faith-healer, dependent on the power

of auto-suggestion. This miracle demonstrates that. It is one of the rare incidents in the gospel where a miracle was neither asked for nor expected.

The recipient is a weeping widow. We do not know her name. Only that she lived in a town called Naim, which in Hebrew means Beautiful. Perhaps she, too, was once beautiful. At least with the beauty of youth, of young love, of young motherhood. But she is not beautiful now. She is weeping. The bitter tears of hopeless loss—and there is no beauty in such tears.

She does not speak to our Lord. And yet no one ever seems to have spoken more effectively to Him than she did. Her tears spoke to Him. The language of sorrow is most moving to the Man of Sorrows. And His response is immediate: "Do not weep."

And then she looked at Him with all the emptiness of the childless years ahead showing in her face, all the desolation of the present loss deep in her eyes. There is no need for words. Not for Him who reads hearts. And He restores the dead youth to life and gives him to his mother.

Certainly this nameless widow has made a name for herself. Or rather her encounter with our Lord has. How many souls have learned from her hopelessness and bereavement how to meet their own. For there are times when things so get us down that it seems we can do nothing; not even pray. No words come. The extremity of our sorrow or sickness or suffering or failure reduces us to a void, an emptiness. There is nothing we can do or say, except simply put ourselves before Him. Then it is that our tears and suffering speak to Him. This is a going forth from our soul's darkness and meeting Him, the Lord of Light. A simple kneeling before the tabernacle and exposing to His gaze our condition. His response is sure. His Heart is "full of goodness and love", and out of that fulness comes the fulness of His compassion, stretching forth its hand to help and heal and comfort.



NOVENA to SACRED HEART

May 28 - June 5

June 25 - July 3

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name _____

Address _____

City _____ Zone _____

State _____

Intentions _____

Mail to:

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi 39520

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

Yes

No

MEN OF GOD

By the DIVINE WORD MESSENGER'S arbitrary count Father Donald M. Clark, Father Victor Butler, S.V.D., and Father Stanley Farier, S.V.D. raise the total of Negro priests attached to the U.S. clergy to 146. Of the 11 Negro priests featured this year by the MESSENGER, seven were ordained for religious orders; four for the diocesan clergy. According to our figures there are 143 Negro religious priests and 43 Negro diocesan priests.

In this issue we note the ordination of the first Haitian Redemptorist, Father Dautruche.

We congratulate Brother Vincent Gray, S.M. on his recent appointment. Finally, we note the sudden death of Father William C. Grau.

FATHER DONALD MICHAEL CLARK

The Reverend Donald Michael Clark will be ordained June 6, 1964, in Blessed Sacrament Cathedral, Detroit, Michigan. The Most Reverend John F. Dearden, Archbishop of Detroit, will be the ordaining prelate. His First Solemn Mass will be sung in St. Theresa Church, Detroit, on June 7th. Father Clark is a convert to Catholicism from the Baptist religion, in which his family is still very active. Upon completion of his philosophy course at Sacred Heart Seminary in Detroit in 1958, Father Clark began his study of Sacred Theology at St. John's Major Seminary of the Detroit Archdiocese. Father Clark's younger brother is a graduate of Wayne State University's Medical School. An older brother was awarded a silver star posthumously for service in Korea. He likewise has a younger married sister, a mother of one son.

FATHER VICTOR BUTLER, S.V.D.

Father Victor Butler, S.V.D., was ordained February 2, 1964 at the Divine Word Seminary in Techny, Illinois, by the Most Reverend George E. Bernardine, S.V.D., Vicar Apostolic of Mt. Hagen in New Guinea. Father Butler was born in Roseau, Dominica, West Indies. At the Divine Word Seminary in Bay St. Louis, Mississippi, 1951, he began his studies for the priesthood. Father Butler will celebrate his first Solemn High Mass this June in New York City where his mother now lives; his father is deceased. While awaiting his official

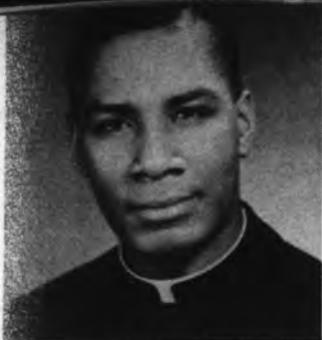
assignment, Father Butler is teaching French and Latin in the minor seminary at Bay St. Louis, Mississippi.

FATHER STANLEY FARIER, S.V.D.

Father Stanley Farier, S.V.D. was ordained in Rome, February 16, 1964. A native of St. Kitts, West Indies, he made his minor seminary studies at Bay St. Louis, Mississippi. His theology studies were completed at the Gregorian University in Rome. Father Farier has been assigned to teach a year in the theology department at the Divine Word Seminary, Techny, Illinois.

FATHER FERNAND DAUTRUCHE, C.Ss.R.

Reverend Fernand Dautruche will be ordained a priest for the Redemptorist Congregation June 21, 1964, by His Eminence Francis Cardinal Spellman. Father Dautruche, a citizen of Port-au-Prince, will be the first Haitian Redemptorist. His early education was received in his home country. In March, 1956, he came to the United States, and for two years he worked on Wall Street for the French American Banking Corporation. Father Dautruche completed his philosophy and theology at Mt. St. Alphonsus, Esopus, New York. Here his ordination will take place. The son of Mr. and Mrs. Nerva Dautruche, Father Dautruche is the youngest in a family of one brother and two sisters. His First Mass is scheduled at St. Gerard, Port-au-Prince, June 28. Father Dautruche has not received his first assignment.



Fr. Clark



Fr. Butler



Fr. Dautruche



Fr. Farier



Fr. Wm. Grau



Bro. Gray

BROTHER VINCENT GRAY, S.M.

On August 15, 1963, Brother Vincent Gray, S.M. (Marianist) was appointed director of the Motherhouse community as well as principal of the high school department, Maryhurst Preparatory School, Kirkwood, Missouri. Observers might have considered his appointment as unusual, but the priests and brothers of the Society of Mary took the appointment for what it was: Recognition of the administrative ability of a well-qualified individual.

Brother Vincent Gray was born in Inkster, Michigan, near Detroit. He is the youngest son of Mr. and Mrs. Robert L. Gray, who this year are celebrating their fifty-third wedding anniversary. Brother Vincent attended grade school at St. Mary's Parish, Wayne, Michigan. The school was staffed by the Sisters, Servants of the Immaculate Heart of Mary. At Sacred Heart High School in Detroit he was taught by the Holy Ghost Fathers and the Felician Sisters. Upon graduation in 1949 he entered the Society of Mary, also known as the Brothers of Mary or the Marianists.

MESSENGER readers are requested to pray for the repose of the soul of Father William C. Grau, an American

Negro priest who died Thursday, April 2, 1964. A brief biography follows:

Reverend William C. Grau, S.T.L., a priest for 30 of his 59 years, was found dead near the telephone in Queen of All Saints Rectory, Lackawanna, New York. Shortly before death, Father Grau, a diabetic, had been confined for three months in the hospital.

Father Grau was born in Cleveland, the eldest in a family of eight children. He attended John Carroll University there and matriculated at SS. Cyril and Methodius Seminary at Orchard Lake, Michigan, before continuing his studies at the Gregorian University in Rome, Italy.

He was ordained in Rome, February 26, 1934. Following ordination, Father Grau remained at the Gregorian University for post graduate study until 1938. In this year he was assigned to the Buffalo Diocese as assistant pastor at Our Lady of Victory Basilica, Lackawanna. Later he was transferred to Queen of All Saints as assistant, July 7, 1949. He was appointed pastor, June 11, 1958. He held this position until death.

His surviving relatives include four sisters and three brothers.

A CHALLENGE to

by FATHER JEROME LE DOUX, S.V.D.

Forbidding, glowering Sonny Liston moved like a ponderous dump truck, while gaseous Cassius darted in and out like a hummingbird and stung like an infuriated bee. A long, straight left, and an ugly puff rose on Sonny's right eye. A quick right, and a well of blood gushed forth from Sonny's left eye. From there on in, the champion's cause was lost. After successfully playing "Blindman's Bluff" in the fifth round, Cassius methodically pounded Sonny into conceding the fight because of an injured left shoulder. Many fight fans were angry, ostensibly because Liston was yellow or because the fight was fixed, but actually because they had been sure that Sonny would button the "Louisville Lip" for good.

The characteristic reaction of the fight crowd is almost always the same. Clay, like Eddie Machen before him, showed not only desire to live but also considerable fistic finesse in sidestepping and parrying the furious lunges of Liston. However, that made for a dull, no-action fight in the mind of the crowd. Since their bread and butter depend upon the crowd, fighters pay heed to its bloodthirsty clamoring by driving in to disable an opponent, preferably by the knockout route. There is usually a close relation between ticket sales and a fighter's knockout talents. The end result is sometimes the death of a good boxer like Alejandro Lavorante, the former heavyweight champion of Argentina, who passed away in April of the cur-



Cassius Clay

rent year after remaining in a semi-coma induced by a knockout at the hands of Johnny Riggins in September of 1962. At times the tragedy is even more spectacular, as in the haunting case of Benny "Kid" Paret who was reduced to a senseless, bleeding mass of dying humanity by the trip hammer blows of Emile Griffith in April of 1962. A hue and cry is raised after each such fatality. There are renewed rounds of condemnation and moral evaluation. Then things gradually die down again until something singular and exciting awakens the dormant emotions of people at large.

This is indeed a strange pattern, especially when one considers that some high dignitaries of the Church, not to speak of countless priests and innumerable laymen of excellent character are fight fans in one way or another. The blunt question presents itself: What moral problems are involved in those sports whose participants run the risk of serious injury or death? Or, more specifically: Is it ever immoral to engage in sports which in some way endanger one's health or life?

There is no controversy whatsoever concerning defensive boxing, where the intention is not to land heavy blows but to parry the opponent's blows and

to show one's offensive potential by landing light blows. Injuries sustained in such bouts are not only very slight but also completely incidental.

The question takes on quite another color when it tackles prize fighting, or professional boxing. The boxers main reason for prize fighting is money, of course. Add to this purpose, perhaps, a touch of fame, a dash of pride, or a need for venting one's frustrations. Formerly, European theologians roundly condemned prize fighting, while American theologians tolerated it for the most part. One reason for this difference of opinion is obvious. The best prize fighters and, usually, the champions are Americans; for it is here in America that boxers are pushed through Spartan routines to become bone-crushers and, if possible, also lightning-fast.

Okay, so American theologians are prejudiced in this point! No, not any more. However, it seems that many once were. And even now it seems true to say that not too many theologians, American or otherwise, carry their objections to a logical conclusion. Writing in various organs of the Church and at times in completely secular magazines such as *Sports Illustrated* — to which Father Richard A. McCormick, S.J., contributed a comprehensive and enlightening article for the November 5, 1962 issue — our Catholic theologians begin at rock bottom with the fifth commandment. Without a proportionately good reason, no one is allowed to destroy his life, his health, or the integrity of his limbs. Nor is anyone allowed to deprive himself of the use of his senses without a proportionate reason, for it is repugnant that man should lower himself to the plane of animals. Thus, one may risk or give his life or health in order to save another's life. Again, it is lawful to amputate a gangrenous leg in order to save the entire body.

Now how do these moral principles relate to sports which are physically dangerous? No year goes by without

the BOXING FAN

some deaths in football, mostly high school or college, but occasionally also professional, as in the case of Stone Johnson this past football season. Monstrously powerful racing cars likewise take their toll of human life each year. But deaths are entirely incidental in these and similar sports. The object of a bone-rattling tackle in football is to slow up and stop the runner, and that not by maiming him but by disengaging his feet from the ground. Similarly, the purpose of a racing driver is to win by skill and daring, not by physical injury. Therefore, a reasonable amount of skill, precautions and common sense are all the safeguards necessary. Prize fighting, however, is quite another story; for, although boxing is the art of hitting without getting hit, the professional



Father Jerome LeDoux, S.V.D.

A CHALLENGE TO THE BOXING FAN

prize fighter extends it to mean the art of disabling one's opponent by the most effective means at hand: a murderous beating and, if possible, a knockout. In other words, injury to the point of helplessness is the *means* of attaining victory. Naturally, such injury is not intended as an end in itself, but it is certainly intended as a means to an unworthy end.

It is interesting that injuries have increased sharply with the introduction of gloves, because the glove is in effect a refined sledge hammer which allow the boxer to swing as hard as he can without hurting his fists. The fact that the glove is soft does not help much at all if a blow is powerful; for the brain floats loosely in a special liquid, much like a scientific specimen preserved in formaldehyde, and any violent motion sends it crashing against the retaining walls of the cranium. The result is always some sort of hemorrhage, harmless or damaging in direct proportion to the force of the blow. Frequent or one very grave injury to the nerve tissue of the brain can lead to permanent damage. Depending on what section of the brain is damaged permanently, the hapless boxer suffers from punch-drunkness, varying degrees of blindness, impairment of memory and thinking, subtle psychological erosion of one's character. Add to this the twisted noses, the cauliflower ears and the multiple scars sported by so many boxers, and the composite picture is a brutal one — the same brutal picture projected by the fight fans' lower cravings which lower human emotions to the level of brute beasts. The ancient Romans' shout of "Bread and circus!" was not unique but merely unrefined by the subtle lip-service of Christianity.

The moral argument against the knockout itself is not a very cogent one, since quite a number of bouts do not end in knockouts and since most knockouts do not involve the complete loss of one's senses. If we would compare the knockout to the morality of drunkenness, which is also a deprival

of one's reason, many a knockout would equal no more than the condition of being "happy" or "high". However, the moral arguments against the physical injuries resulting from heavy blows, as well as against the brutish inclinations cultivated by fight fans, are arguments which cannot be shrugged off. Further, even a well-intentioned boxer can but ill control the force of his punches in the heat of battle, what with all the bobbing, weaving and feinting.

Why, then, are we so slow to oppose the travesty which is called boxing? Well, let's face it. Our thought is not yet evolved to that extent. Despite its undesirable elements, we still like to see how boxing lifts hoodlums out of the gutters and converts them into respectable men; how it develops a remarkable power of calmly looking danger in the eye and of controlling passions under trying circumstances; how it discourages the use of deadly weapons; how it superbly conditions the body. And, oh, how fascinating! The drama of baseball is too prolonged, say sportswriters; the excitement of football is sporadic; the tense movement of horse racing is too short. But, oh, the blood-tingling emotions generated by a superb fighter! But alas! The ends are fair, but the means are foul.

Our attitude toward prize fighting may be likened — in a far less degree, of course — to the institution of slavery, which survived the beginnings of Christianity for well over a thousand years until it was finally recognized as an unhappy stage in man's continual quest for universal freedom. It may be years also before a clear moral picture of boxing is imprinted in the minds of men. The least the clergy can do is not abet the evil if they are convinced of it. Their conversation should not show positive interest in boxers as sluggers. Convictions of moral wrong and encouragement of it, even in ourselves, are inconsistent. It is high time to wean people away from their apathetic delusion.

along
THE DIVINE WORD
Mission Trail



1964 GRADUATES OF THE DIVINE WORD SEMINARY OF ST. AUGUSTINE'S MINOR SEMINARY. Top row, left to right: Allen Hayes, Beaumont, Texas; Arnold Bourgeois, New Orleans, La., Gilbert Rochon, New Orleans, La. Second row: Carl Todd, Meridian, Miss., Hercules Granger, Rayne, La., Curtis Guillory, Ville Platte, La. Bottom row: Emile St. Cyr, New Orleans, La., Carl Saunders, Key West, Fla., Hubert Durousseau, Ville Platte, La., Paul Martel, Opelousas, La., Richard Chenier, Opelousas, La., William Dauphin, Lafayette, La.

ARKANSAS

St. Bartholomew's, Little Rock

Since full integration will become a reality in Little Rock this year, the 9th, 10th, and 11th grades of St. Bartholomew's High School shall discontinue. Father Friedel said that the 12th grade will be permitted to continue the 1964-65 school year and graduate from St. Bartholomew's High. The children of the Elementary school will occupy the present high school thus leaving St. Bartholomew's Elementary school building available for a first rate kindergarten. Of note in the kindergarten was their recent Annual Fashion Show on April 2nd.

St. Peter's, Pine Bluff

Contrary to our prophecy of a new church (c.f. last issue of Messenger) in Pine Bluff, the Carpenter priest, Father Kehrer, has installed a new

bell and tower. The large, 200 pound bell, in memory of Mr. Joseph Pierre, rests on a 40 foot tower, and can be heard ringing throughout Pine Bluff.

MISSISSIPPI

St. Joseph, Meridian



Father Clement Mathis, S.V.D., baptismal group at St. Joseph's, Meridian: 3 adults and sponsors pictured here; 1 youth.

Father Clement Mathis baptized six new converts during the month of February — three adults and three school children. The adult group is pictured with their sponsors in the accompanying picture. One of the re-

cently baptized children can also be seen in the group. Father Mathis has nine more persons receiving instructions at the present time.

Father also states that he needs a new grade-school building and with financial help he shall materialize his plans.

St. Francis, Yazoo City

Full participation in the Mass and Liturgical functions is being achieved by Father Joseph Stier in St. Francis parish. Since February Mass has been celebrated facing the people. The altar of sacrifice was erected just behind the altar rail so as to make it possible for greater participation and unity.

Besides the upcoming confirmation on May 21st by Bishop Brunini, many noteworthy events have taken place which we know you will be interested in. In January, eight delegates and the school choir (by special request) represented the school in the State CYO convention held at St. Joseph High school in Jackson. The choir also received a superior rating and a trophy at the District Music Festival in Clinton. Speaking of awards, the school won first place for the third consecutive year in the spelling contests sponsored by the Delta Catholic Scholastic Association; they thereby earned permanent possession of a trophy.

A journalism Workshop was held at the school emphasizing newswriting, editing, photography, layout and headline writing.

Along the sports line, the St. Francis "Eagles" do not like to be outclassed. Last Fall they were champions of the Highland Athletic Football Conference and this year placed second in the Catholic Basketball tournament held at St. Mary's in Vicksburg.

LOUISIANA

Assumption, Basile-St. Joseph, Elton

Father Andrew Masters recently installed a new bell tower at St. Joseph's (see photo). The tower is a gift from a nearby business establishment. The



Bell Tower in Elton, La.

labor, i.e., the welding (the top third is a section of an oil derrick) scraping and painting, foundation preparations, etc., is the result of many eager parishioners contributing their time to the project. The glimmering aluminum tower and bell can now be heard calling the faithful to worship God in Elton.

St. Peter, The Apostle, Franklin

The parish and mission of Father Jerome Haines have been blessed with two vocations to the Sisterhood. Sister Jazelle (the former Lula Mae Metz of Julien Hill) became a Sister in the Congregation of the Holy Family and the former Emile Guillotte of Glenco became a member of the Eucharistic Sisters of St. Dominic.

Father Haines, the founder and first pastor of the new (1961) parish, intends to build a new school of religious instruction in Glenco.

The crowning of the Blessed Virgin Mary by Loretta Broussard, as seen

WORD MISSION TRAIL



Loretta Brouard crowns the Blessed Virgin

in the photograph, took place at St. Joan of Arc. On a local level, the event assumed major importance. Loretta was the first of her race to crown the Virgin in the integrated parish. Loretta rallied from a very serious accident prior to the scheduled crowning.



ASSUMPTION, BERTRANDVILLE

Father Clarence Weber, S.V.D. is assured of four Dominican Sisters to teach classes of religious instruction this summer.



Father John Coady, S.V.D., treasurer and faculty member at the Seminary has been appointed to the Region of Ghana, West Africa.



ST. THOMAS, POINT-A-LA-HACHE

Father Peter Boerding, S.V.D. holds the Catholic fort open in Plaquemine Parish.



Father Hubert Singleton, S.V.D., was united with his family, March 19, at the solemn perpetual vow profession of Sr. Mary Hubert, S.S.F., (left) in the Holy Family Motherhouse, New Orleans, La. Sr. Mary of the Presentation is a member of the Blessed Sacrament Congregation.

Missionary Reunions

On arrival for the Provincial Chapter of the Southern Province, Very Rev. Father John Schutte, S.V.D., Superior General, stops to greet a veteran of the Japanese Missions, Father John Zimmerman, S.V.D. Father William Adams, S.V.D. (center) looks on with major seminarians, Thomas Lynch and Alvin Ingram.



MASS INTENTIONS GRATEFULLY RECEIVED

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regrettably, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
LOW MASS—one or two dollars. (A stipend of two dollars or more sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

NOVENA OF MASSES—fifteen to twenty dollars.

GREGORIAN MASSES—fifty dollars or more. (A series of Gregorian Masses is customarily offered for a single departed soul.)

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

----- CUT ON LINE -----

Dear Father: Please offer the following Mass or Masses and accept my offering of \$ _____.

Name _____

Address _____

City and State _____ Zip _____

Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520



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Write to:

**Father Provincial,
Divine Word Missionaries,
Bay Saint Louis, Mississippi 39520.**

CUT ON LINE

Dear Father Provincial: I have \$ at my disposal that I could put into your Mission Gift Agreement. I am years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name

Address

City

State

Zip

(All information is kept confidential.)